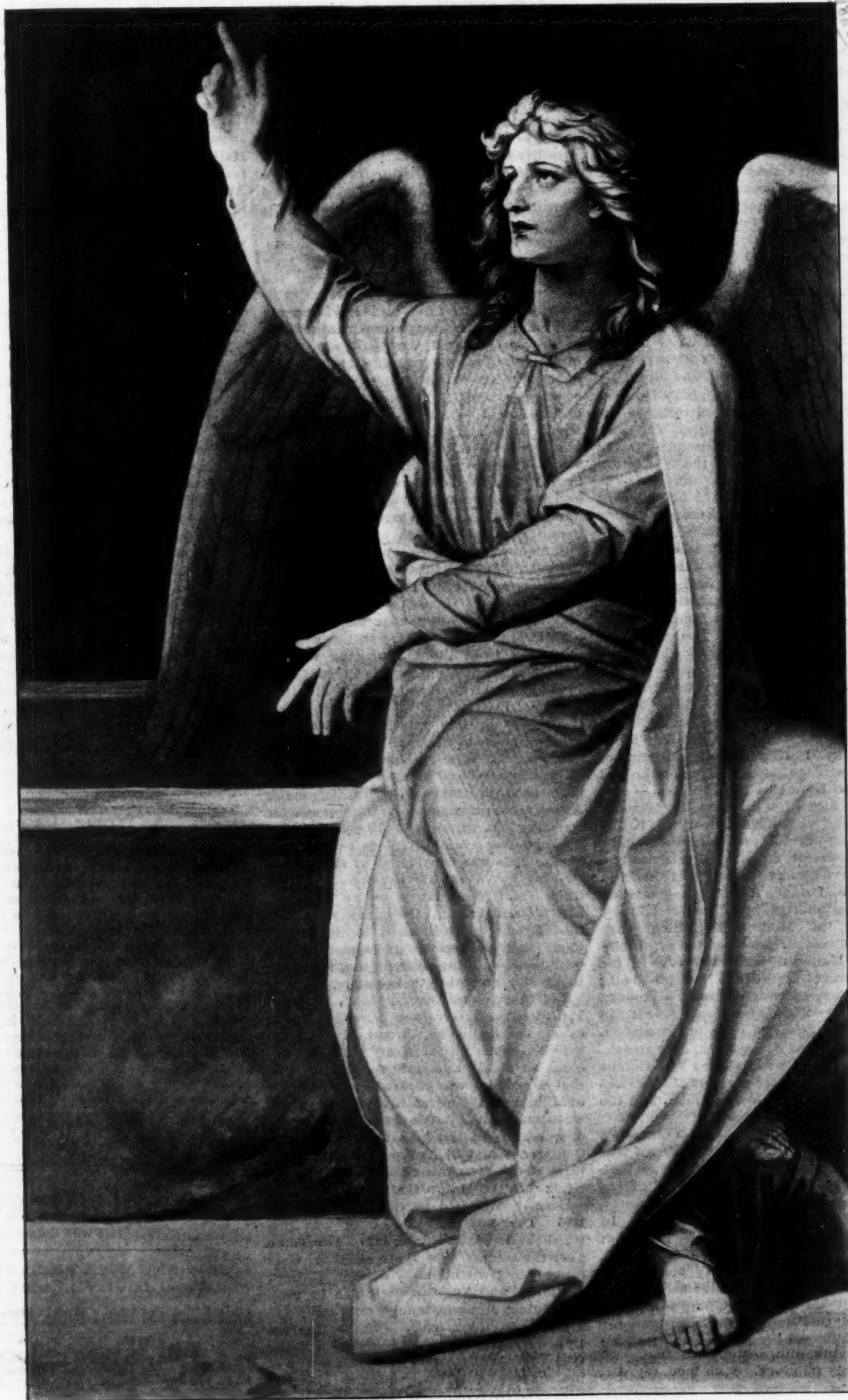


# Zion's Herald

WEDNESDAY, APRIL 11, 1906



## The Field Secretary's Corner

THE near approach of the Conference rendered it impossible for me to obtain a hearing in Southern New England, so I proceeded to the Maine Conference, where I had several calls. My first appointment was at Hallowell, where Rev. Walter Canham gave me a cordial welcome. Hallowell is one of the oldest towns in Maine. The first settler was Deacon Pease Clark, who came from Attleboro, Mass., in May, 1762, in a Province vessel laden with supplies for Forts Western and Halifax. He brought with him his wife and son Peter, with his wife and child. They slept, the first night, under the body of a cart which they had brought with them. They soon constructed a camp of boughs, which thus became the first dwelling in Hallowell. Their grant from the Plymouth Company was for one hundred acres of land, a strip fifty rods wide and a mile long, covering the central part of the present city of Hallowell. The name Hallowell was given when the town was incorporated in 1771, in honor of a prominent Plymouth merchant of that day. In 1784 the population comprised 682 white persons and 10 negroes. Hallowell soon became the centre of a large trade, both by land and water, vessels coming directly to the wharves from the West Indies. The town responded promptly and generously to the calls made upon it during the War of the Revolution, and one of the landmarks is the old Powder House on the hill back of the town, which served as a storehouse for their powder in those troublous times.

Our church at Hallowell is one of the oldest in Maine, bearing the date of 1803 on the tablet in front. The first Methodist sermon in Maine was preached at Saco by Jesse Lee, Sept. 10, 1793. In October of the same year he preached at Hallowell, but there were none then found who cared to entertain the weary and hungry wayfarer. Having explored the Province of Maine this year, in 1794 Philip Wager was appointed to this circuit, and the first Methodist class was for ned at Monmouth, Nov. 1, 1794. In the summer of 1800 several good people living on the east side of the Kennebec in Hallowell — now Chelsea — invited the Methodist preacher to come and visit them. Epaphras Kibby and Comfort Smith, preaching then on the Readfield circuit, accepted the invitation, and a service was accordingly held at Bowman's Point. A great reformation took place shortly after under Kibby's preaching, at Monmouth, which soon spread to the surrounding towns, finally reaching Hallowell and resulting in the introduction of Methodism into this town; not, however, without the most strenuous opposition, which manifested itself in bitter persecution, and even mob violence. The school-house where Kibby was preaching at one time was assailed by a riotous company of the baser sort and the services interrupted, the windows broken, and the people insulted by the mob.

In 1802, at the New England Conference held in Monmouth, Hallowell circuit was formed, embracing all the territory on both sides of the Kennebec from Gardiner to Skowhegan, and Comfort Smith and Aaron Humphrey were appointed preachers. In 1803 the first meeting-house was erected at Bowman's Point. Although never finished, it yet served as a meeting-place for the society for many years. Rude as this edifice was, it yet witnessed many wonderful displays of God's power, and was the spiritual birthplace of many souls. But all this was not without much opposition on the part of those who were committed to

the settled ministry and the established order. Others to whom the forced payment of parish taxes for the support of a ministry sustained by law was exceedingly odious, sympathized with the Methodists, and gave them their hearty co-operation. Father Robinson, leader of the class, was accustomed to travel from Augusta on horseback, with his wife behind him on the same horse. The appearance of this worthy couple — he with his broad-brimmed hat, straight-bodied coat with standing collar, and she in Quaker bonnet and fringed shawl — furnished a striking example of primitive Methodism.

The first house of worship in the village erected by the Methodists was on Academy Street. This served for some years until it was finally transformed into a dwelling-house. It was built about the year 1810. The next two years were years of high political excitement, just preceding the war with Great Britain in 1812. The preacher at this time was Rev. Samuel Hillman, who was very outspoken in favor of the war against Great Britain. The majority of the community were warmly opposed to the policy of the general Government, especially the embargo and the declaration of war; but there were some, whose sons and brothers had been most unrighteously impressed from American vessels to serve the British Navy, who heartily approved of the war. The Congregational clergyman of Augusta at this time had given great offence to some by preaching on a special occasion to a company of volunteers from these words: "This year thou shalt die because thou hast taught rebellion against the Lord." The indignant volunteers immediately sent for the Methodist preacher, who aroused to the highest pitch their military enthusiasm by preaching from the encouraging words: "Go in this thy might, and thou shalt save Israel from the hands of the Midianites. Have not I sent thee?" The New England Conference of 1818 was held in the old meeting house at Bowman's Point. During this year the meeting-house on Academy St. was finished and plastered, having long been used in its rude, unfinished state. Afterwards arrangements were made for warming it in winter. An old potash kettle inverted over a brick fireplace served as a stove. This was considered at the time a striking proof of the degeneracy of the times and the luxury of an age that had departed from the hardy virtue of the fathers who listened to long sermons and prayers in midwinter in an unfinished building without any fire save that which burned in their own hearts.

In 1820 the circuit was divided, Augusta, Hallowell, and Gardiner being left to be called the Hallowell Circuit. In 1825 the meeting-house on Academy Hill had become so small and unfavorably located that a new lot was secured on the corner of Middle and Central Streets, and plans were made for a more commodious house of worship. In the meantime the General Conference of 1824 had provided that the three districts in this State should be organized as the Maine Conference, the first session being held in Gardiner in July, 1825. The new meeting-house was finished and dedicated in 1826. The same year the circuit was again divided, Gardiner being set off as a distinct station. Hallowell and Augusta were also in reality distinct stations, though nominally remaining in the circuit. The years from 1837 to 1842 were distinguished by the Orange Scott controversy, the discussion of the slavery question, and the Millerite

excitement, resulting in considerable dissension and strife which led to serious losses in membership and strength. In 1854 repairs and improvements were made upon the church to the extent of some \$2,800. A vestry was put under the church, the galleries removed and pews remodeled, accompanied by a general renovation inside and out. In 1865 Conference was held in this church. This session was a great blessing to the church, raising the standard of Methodism on the part of the people and in the estimation of the citizens. Bishop Clark presided with dignity and grace, and was highly esteemed by both preachers and people.

Godly and spiritual leaders — a long succession — have been identified with Hallowell Methodism. Besides those already named, are Joshua Randall, John Atwell, Oliver Biale, R. E. Schermerhorn, Mark Trafton, Daniel B. Randall, C. C. Cone, C. F. Allen, and C. C. Mason, all of whom have now gone to their heavenly reward. Francis Grosvenor, W. F. Holmes, C. E. Springer, Cyrus Stone, H. E. Foss, C. F. Parsons (now presiding elder), D. E. Miller, and the present pastor, Walter Canham, are among the later ministers who have served the church. Under the inspiration of such leadership the church has prospered. Hallowell has one of the best Junior Leagues in all New England, under the efficient leadership of Miss Henrietta Roberts, State Junior League superintendent. An adept with children, original in her plans, and devoted to her work, for six years she has held this splendid body of Juniors together, the sixth anniversary being held while I was there.

It was my privilege, while in Hallowell, to take tea with the widow of Rev. C. C. Mason, who lives with her daughter but a few steps from the church where her husband served so many years ago.

Mr. Canham is just closing a most successful pastorate of five years, and is greatly beloved by all. Despite the pressure of the approaching Conference and the packing incident to moving, he found time to go with me until we had doubled the list.

F. H. MORGAN.

36 Bromfield St., Boston.

### A Wrong Date

I have become a convert to Spiritualism, if Mr. Morgan's statements as to the introduction of Methodism rest upon fact. In the middle of page 386 he speaks of ground familiar to my feet and eyes, for my first pastorate was not far from Dean St. and Taunton Green. "In 1832 or '33 a class-meeting was organized in the home of Mr. Dier Pratt, Bishop Asbury being present." As Bishop Asbury went into the spirit world in Virginia, March 31, 1816, his faithful spirit at a class-meeting in Taunton in 1832 or '33 converts me to Spiritualism. However, as immediately across in the next column mention is made of "an old Bible bearing the date of 1793, and it is said this Bible was used by Bishop Asbury at the time the first class was organized," one can believe the former date to be an error by forty years, and I recant.

WILBUR F. STEELE.

University Park, Col.

## Church Organs

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### Working of Indian Reform

THE controversy over the Indian Army Administration Scheme has ceased, and a practical test is now being made of the new order of things in India. Lord Kitchener and Lord Minto are engaged in introducing the compromise ordered by the British Cabinet, which abolished the "local general" at Simla, through whom Lord Kitchener was formerly obliged to report to the viceroy, or rather converts that third official into "supply member" of the viceroy's council, leaving all the duties of a strictly military nature formerly performed by him in the hands of the strong-willed Kitchener. The supply member, whose office is a kind of fifth wheel to the official coach, is to confine his attention to a supervision of the factories where guns, cartridges and equipment are turned out. To exalt an ordnance officer to an equality with the highest Indian officials, is felt in India to be a mistake, but perhaps Mr. Morley has done the best he could to make workable a compromise plan which, like many other English schemes, represents but a partial modification of tradition and precedent in the interest of progress. The old objectionable dual system, whereby a commander-in-chief and a military "local member" both sat upon the viceroy's council to represent a single interest, has been modified; but all possibilities of friction between the head of the Army and the civil authority as centred in the person of the viceroy have not been avoided.

### Underfed School Children

THE subject of the underfeeding of school children continues to attract attention in England. A committee of inquiry in London recently found that in one district 90 per cent. of the board school children are too ill-fed to be taught, and a bill is now before the British Parliament providing for school kitchens for underfed and ill-nourished school children. The striking evidence gathered by the Royal Commission on Physical Training in Scotland and the Interdepartmental Committee on Physical Degeneration cannot be ignored. A special school board committee has reported that while the

London School Dinners Association alone gave 122,805 meals a week to board school children, of which 110,000 were given free, some districts were hardly touched. In one very bad district in London 83 per cent. of the children during six months of the year positively require feeding. Of the elementary school population of London 16 per cent. is said to be actually underfed. This does not cover the number of children improperly fed. In the slums of Edinburgh a large proportion of the children are half starved. It is held by many philanthropists in England to be the height of cruelty for the State to subject half-starved children to strict processes of education. It would seem to be better indeed to educate the educators. And while the physical condition of the young folks is under consideration, it might be just as well to pay a little attention to the evil of overfeeding children in well-to-do families. Indeed, the whole food problem is one of the most intricate and perplexing of the colossal conundrums propounded for solution by "advancing" civilization.

### Vagrancy in Great Britain

THE report of the Vagrancy Committee, which has just been published as a bluebook in England, deals with a subject which has given much trouble to many Governments, and announces a policy which may mark a notable change in the treatment of rogues and vagabonds. The committee seeks to discriminate sharply between the class of wayfarers really in search of work, which is in normal times small, and the great bulk of vagrants who travel professionally from one "casual ward" to another, begging or stealing during the day, and trusting to a misguided philanthropy to provide them with shelter at night. This "work-shy" class enormously preponderates, made up as it is of hopeless loafers, irrevocably wedded to idleness, and of irreclaimables who are the Bash-Bazouks of rural parts. Contrary to what is usually believed, the majority of these men, according to the *London Times*, are able-bodied, in the prime of life, with well-nourished bodies, and, from their habit of frequenting the casual wards where bathrooms are provided, much more cleanly than the tramps of the old type. The tramp evil originates in indiscriminate charity—in alms distributed without any sense of social responsibility. Brainless benevolent people make the tramp, and careless voters continue him in existence. There are now between two and three times as many tramps in England as there were six years ago. The habitual vagrants number between 30,000 and 40,000, while the total of persons without a settled home, in times of trade depression, reaches as high as 70,000 or

over. The Vagrancy Committee, aiming to convert the loafer into the laborer, recommends the transfer of the responsibility for dealing with vagrants from the guardians to the police, the universal enforcement of tasks, however light some of them may be, and an elaborate system of records, by thumb prints and otherwise, designed to expose tramps who abuse the privileges of the public hostels.

### Chinese in the East Indies

THE Dutch have discovered a real peril in the East Indies, in the influx of the Chinese, who now number 600,000, most of them men, the families being few in number. These Chinese settlers may be divided into two classes, the first composed of laborers on the plantations, in the mines, and in the ports, while the other is made up of usurers, who live by the exploitation of the needy. The Chinese of the first class, or coolies, cannot be spared, as the natives of the Indies are lazy and worthless. But many of the Chinese live a parasitic existence, and in Java particularly the poor weak natives are mere clay in the hands of the Chinese traders and sharpers. With little or no property to start with, the Chinese enter a town and begin to trade, smuggle, lend money, and sell opium, becoming rich, and then leaving the country. Such Chinamen are a pest, and Holland is considering possible ways of getting rid of them. Holland, however, lacks the power to proceed against China diplomatically or otherwise, and is, in consequence, under serious disadvantage in dealing with the conditions created by the Chinese peril in the East Indies.

### Increased Use of Steam Engines

ELECTRICITY has not yet banished the steam engine from the arena of the world's activities, as is evident from the fact that one concern in America, the Atlas Engine Works of Indianapolis, turns out on the average a complete boiler and engine outfit of fifty horsepower every thirty minutes of the working day. The boiler yard of this great establishment covers twenty acres, and ten to twelve train-loads of engines, labeled for destinations all over the world, are despatched daily. Yet this great company does not produce ten per cent. of the world's output of steam engines. Among the improvements that differentiate the engine of today from that of a century ago are the balanced slide-valve, the shaft governor, the rotating or Corliss valves, self-oiling devices, compound cylinders, direct connected shafts, piston construction, stronger and lighter designs of bed, more intelligent designing of reciprocating parts, better selection of materials, and more accurate workmanship

throughout. Changes in boiler construction have also been marked, the acme of perfection being reached in a new type of water-tube boiler which purifies its own water, superheats its own steam, and gives the highest efficiency yet accomplished in boiler construction.

#### Progress of the Trackless Trolley

THE French are experimenting successfully with the trackless trolley system. On such an automobile omnibus line between Fontainebleau and Samois-sur-Seine the whole daily cost of an omnibus is about five dollars, and the speed of nine miles an hour is reached. This allows the operating company a fair amount of profit. This Lombard-Gerin system works by means of an upright pole on the vehicles to be moved, to which is attached an automatic apparatus called by its inventor a "chariot automateur." From this wires extend to the overhead wire, which are so attached and arranged that they work automatically, permitting the wagon to pass not only over the road, but also in and out, so as to avoid all sorts of country-road inconveniences. The wagons can work their way up hills of eight per cent. grade, and turn easily in short circuits. On the smooth, hard roadways of France the consumption of power is hardly more than it would be on rails.

#### General Blanco Dead

GENERAL BLANCO, whose full title was Ramon Blanco y Arenas, Marquis de Peno Plata, died at Madrid, Spain, April 4. He was born in Bilbao in 1832, and performed active service in ten wars in Cuba, besides fighting in the Carlist war in Spain. He gained his title of Marquis from his success in storming the Castle of Peno Plata during the Carlist campaign. From 1879 to 1881 General Blanco was governor-general of Cuba, but his policy was disapproved in Madrid, and his resignation followed. In 1894 he became governor-general of the Philippines, but relinquished that position in 1896. Blanco became the successor of Weyler in Cuba, and took steps to improve the condition of the reconcentrados, marking out extensive zones of cultivation and issuing a proclamation of amnesty. He resigned his command before the war with Spain was fairly over, on the ground that he did not want to superintend the evacuation of Cuba. He was a man of mild manners, as Spaniards go, and if he had been earlier in office instead of Weyler, war between the United States and Spain might have been averted.

#### Zulu Outbreak in South Africa

PRIOR to their conquest by the English, the Zulus, unquestionably the most warlike of all the natives of South Africa, and splendid men judged by physical standards, ruled their section of Africa with a high hand, and in the war of 1879 inflicted on the British troops an overwhelming defeat at Isandula. The whole territory occupied by the Zulus was, about a decade ago, brought under the administrative control of Natal. Now that the Zulus are armed, not with

assagais, but with rifles, they are all the more dangerous. They have never taken kindly to British rule, and it is not surprising that an outbreak, due to the deposition of Chief Bambaata, the regent of the Greytown district, should have taken place in Natal. A colonial field force has suffered a reverse at Impanza, and though it was successful in rescuing a number of women and children isolated at Keate's Drift, was pursued by the Zulus to within a mile of Greytown. Greytown is in no danger, and the British troops with their superior weapons and artillery will soon gain the upper hand; but the insubordination of the Zulus shows that all the problems of native government in South Africa have by no means yet been solved.

#### Mt. Vesuvius in Eruption.

MOUNT VESUVIUS broke out last week into active eruption, throwing the inhabitants of all the villages in its vicinity into panic. The volcano's activity was redoubled on Sunday, and two strong earthquakes shattered windowpanes and cracked the walls of buildings in Naples itself. Several houses, and the church at Giuseppe Vesuviano, have collapsed, as well as edifices in other places, and many deaths have occurred. The Vesuvian railway has been entirely destroyed, and the streams of lava, pouring from fissures too numerous to count, are flooding the beautiful and prosperous country. The dust and ashes have reached even Sicily. Multitudes of people have been pouring into Naples, destitute and begging for assistance. Signor Matteucci, director of the Observatory, has worked indefatigably, establishing telephonic communication between the Observatory and points within the zone of volcanic activity. From a new crater the lava has moved two miles and a half in the direction of Pompeii. Hot mud, ashes and black sand have been ejected, which, being mixed with rain, produce the so called "caustic rain," very damaging to vegetation. Fifty thousand people are said to be homeless in the Naples region.

#### TUSKEGEE'S QUARTER-CENTENNIAL

PRESIDENT F. H. KNIGHT, D. D.

IN a remarkably fair and friendly address the president of the University of Alabama said, speaking of Tuskegee: "No ordinary man could have conceived and carried to highest success so great an achievement." The same may be said of the program of this great celebration. Rarely if ever in the history of the negro race has there been an aggregation of so much first-class talent brought together to consider a single definite theme: What Uplifts the Race? The program at first suggests a variety of themes, but he who heard every address would feel that there was, in fact, but one theme.

The writer had read much concerning Tuskegee, had heard its founder and principal speak upon his work, but he had no conception of the magnitude of the institution. Here are 2,300 acres of land, vast fields of grain, orchards, vineyards, hundreds of cattle, and large numbers of horses and mules. There are 86 buildings, some of magnificent proportions and great

beauty. The chapel will seat 4,000 people. The valuation of real estate, including buildings and equipment, is \$900,000. There is a productive permanent fund of nearly \$1,300,000. The college family consists of about 2,500 people, more than 90 per cent. of whom live on the campus. In his address, Wednesday evening, President Eliot said that Harvard was not as rich after living in Massachusetts two hundred years as was Tuskegee after living in Alabama twenty five years.

The apparently boundless hospitality of Tuskegee impresses the visitor. There is never a day in the year when some one is not visiting the Institute, either to study its methods or to see its greatness. Those who are invited to be the guests of Tuskegee are given the fullest opportunity to see all there is to be seen, and they are received with a cordiality that puts them in a frame of mind to appreciate fully all that is shown them. Whether he agrees with its ideals or not, the visitor leaves Tuskegee with permanent impressions of its greatness, its evident seriousness and sincerity, its tremendous hold upon much of the best thought of the nation, and most of all upon its conscious strength and assurance for the future.

Tuskegee unmistakably believes in itself. It is refreshing to come into close touch with an institution thrilled through and through with a sense of triumph. During the anniversary exercises, from the sermon by Bishop Doane on Sunday to the remarks by Andrew Carnegie on Thursday night, there were many great addresses and no poor ones. It was a great program built by a great program builder and handled with remarkable tact by Mr. Washington, who presided at every session. There was no audience numbering less than 2,500, and after the first morning none numbering less than 3,000. Without exception, the speakers seemed impressed with the significance of the occasion. This impression was deepened by several considerations: In the first place, it was understood that the paper presented by Secretary Taft was to be in a very important sense an expression of the views of the President of the United States and his Cabinet regarding certain controverted matters. In the second place, several representative Southern white men were to come out into the open and declare themselves. And last, but by no means least, the Ogden party, as it was called, was to be present. This party included Mr. R. C. Ogden, president of the board of trustees, Secretary Taft, Andrew Carnegie, President Eliot, Dr. Lyman Abbott, Editor Villard, of the New York *Evening Post*, William Lloyd Garrison, and more than a hundred others.

It will not be possible to give a résumé of even the principal addresses. A sentence or two from several may be of interest:

"I would rather have the good opinion of my neighbors than of any other company of people on earth" (Booker Washington).

"The race has found itself so far as a permanent abiding place is concerned."

"The mass of the race has decided to remain here."

"If this country is to remain a republic indeed, it cannot continue to be true that between eight and ten millions of its people are treated as aliens and given no voice in public affairs."

"We can emerge into citizenship only by industry and skill and the practice of moral and religious principles."

"The problem is two-fold — first, to get the negro to stand on his own feet, and, secondly, to articulate his life while rising with the life of his white neighbor."

"Without the industrial feature, education of any sort is of little worth to our race."

"Tuskegee has been most helpful in putting



a new spirit into our people--a spirit that makes them feel that they have friends right about them, that they can progress and fill their place in the republic."

"Men of clear head and sound judgment have critically examined this institution, and have approved of it" (R. C. Ogden).

"No race has the right to say to another race, you shall be educated enough to make you an efficient hewer of wood and drawer of water" (Lyman Abbott).

"The ideal education is a complete education, and that is impossible. Every man is and can be only partially educated. Hence we must choose what is best for us. No man can know everything. Each must find out what God meant him for, and then educate himself for that."

"It is more honorable to pound an anvil and make a good horseshoe than to pound a Bible and make a poor sermon."

"The education that Harvard has been trying to give for two hundred and seventy years is precisely the same thing that Tuskegee has been trying to give for twenty-five years" (President Elliot).

"The prime influence in raising a race from barbarism to civilization is daily productive work in freedom."

"One of the best things that can be said about any community is that it is law-abiding."

"Political equality and social equality are everywhere and always two distinct things."

"The right to use the ballot does not of itself anywhere give entrance to any kind of society."

The address of Secretary Taft was prepared with the utmost carefulness, and was received with the greatest enthusiasm. He expressed the conviction that higher education was not adapted to help the race upward, and declared that there had been a disposition to build the top story before the foundation had been well laid. He said that there was no objection in the South to the negro as a laborer, and that it would be well in educational matters to move in lines of least popular resistance. "It is primary education and industrial education that the negro needs." His position regarding the matter of the franchise was this: No objection can be made to educational and property qualifications if the law is administered alike to both races. Even under present conditions the law would better remain in force. The course for the negro to pursue is to win the favor of his white neighbors by industry and integrity until at length public sentiment shall permit him to exercise rights already granted by law.

Whatever may be thought of this declaration, it is certainly clear and easily understood. It places the great mass of colored men at the beginning of a very long road, at the end of which they may hope to find citizenship. Meanwhile the educated negro must bide his time. The ballot is to be given to the negro of the South when he is prepared to use it and his white neighbor gets ready to give it to him. Southern white men of great prominence declared in unqualified terms their confidence in Mr. Washington and their approval of his plans. The audience went wild when Wm. Lloyd Garrison was introduced, and then went wild again when, in a few well-chosen sentences, he defended the giving of the ballot to the negro forty years ago.

The anniversary was great--great in numbers, great in themes discussed, and will have great influence upon the scores of men of wealth and social position who were present. Mr. Washington has asked for a permanent endowment fund of at least five millions of dollars. It was a millionaire who said: "Men of clear head and sound judgment have critically examined Tuskegee, and they approve of it." Andrew Carnegie was on the platform when this remark was made, and he offered no objection.

New Orleans University.

## Easter Day

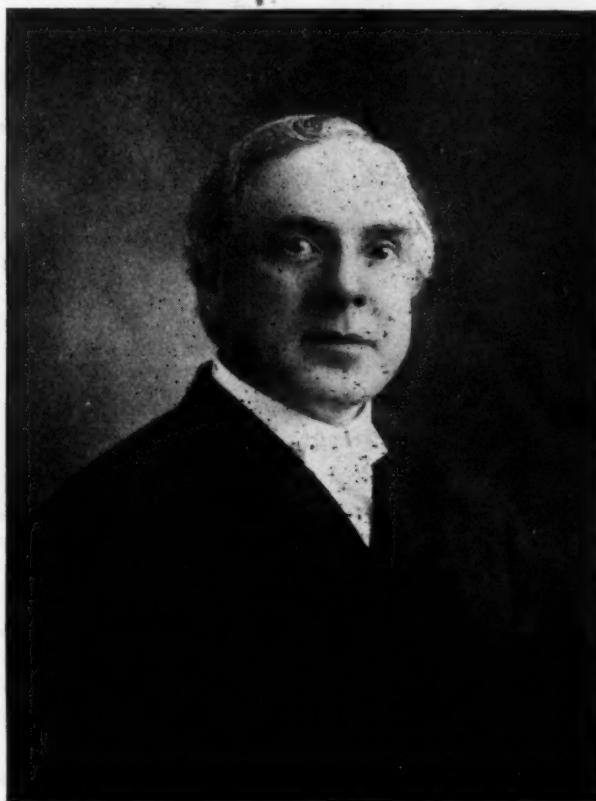
REV. ROBERT MCINTYRE, D. D.

Reprinted, by request, from ZION'S HERALD.

O the dawn of Easter morning! O the sad, sweet day!  
When thro' the laughing lilies loving Mary went her way  
To the place where He was buried, to weep beside the tomb  
Where the cedar and the willow tree were waving in the gloom,  
And the myrtle and the almond both were budding into bloom.  
Upon her wistful forehead all the waking wonder shone  
When she saw the gracious angel sitting on the guarded stone,  
When she heard him softly say,  
Lo! your Master is not dead, He is risen as He said,  
In the dawn of Easter morning, O the sad, sweet day!

O the dawn of Easter morning! O the sad, sweet day!  
When Jesus conquered Death alone, and ended all his sway.  
List! how Magdalene is calling all the weary world to her,  
Where she holds the mingled cassia, the balsam, and the myrrh,  
And stands, with gaze enraptured, by the open sepulchre;  
See the snowy linen folded, which He nevermore will need,  
Hear the happy woman telling that the Lord is risen indeed.

Now the shouting Christian may  
Stand within that vault and sing: O Death, where is thy sting?  
In the dawn of Easter morning, O the sad, sweet day!



REV. ROBERT MCINTYRE, D. D.

O the dawn of Easter morning! O the sad, sweet day!  
When we were all delivered from dominion of the clay;  
Within that burial garden how the heart grows calm,  
How the bough of cypress changes into the branch of palm,  
How the wailing requiem rises into the wedding psalm,  
Because our great Emmanuel, the grave could not contain,  
Comes back to be a comrade with His own elect again;  
In the dusky sunrise gray,  
Looks and speech are just the same, calling Mary by her name,  
In the dawn of Easter morning--O the sad, sweet day!

O the dawn of Easter morning! O the sad, sweet day!  
When the resurrection glory on the urn doth play.  
"Let not your heart be troubled, your place I will prepare;  
Henceforward all my blessedness my Bride will surely share,  
And she shall be beside me now, wherever I may fare."  
O Saviour, there is nothing in Thy happy heaven above  
Which we desire a portion in, so much as in Thy love.  
O! hast Thou heard us pray,  
Elo! when all the race is run, welcome us with Thy "well done,"  
In the dawn of Easter morning--O the sad, sweet day!

Los Angeles, Cal.

### TAKE BACK THY SPICES

IT was a diligent and loving preparation which the women made. Spices for the body of the dead Christ! There were tears in their eyes while they worked, and heavy as lead were their hearts while they prepared the materials for embalming the poor, torn body of the Man whom they had loved and followed with such eager hope and yearning. We can imagine their talk while they prepared for their last office of love. They had trusted that this indeed should have been the redeemer of Israel. They had pictured Jesus the King of the Jews in very truth. And now! There was only one thing possible. So they prepared the spices — their one last tribute to the dead.

Then came the sudden revelation of the futility of their toil. There was no object upon which their spices could be bestowed. Instead, they were sent with

other religions have solid and beneficent institutions; other religions have great spiritual leaders and teachers; but no other religion has a living Christ. The Christian is invited to vital relationship with an unseen but living Lord. This is the genius of our religion. Time and again we prepare our spices and attempt thereby to utter our love and veneration for the great facts or energies of our faith which are inanimate. "Take back thy spices," we are told. You do not need this avenue through which to utter love. Serve the living instead. The Lord is alive, and as such only is the love of your heart to be given to Him.

Here we hit upon the secret of the reality and the power of the Christian faith. It consists in a personal relationship between living beings, and it brings into existence new energy and peace and joy. The Christian is not going backward to a tomb bearing embalming spices; he is

the place or the object where the spirit has tented or tarried.

It is right to do so. If only we might be sure of the spot where the new tomb stood in the garden, the most matter of fact Christian might well cross the ocean to tarry within its shadows for a time while the great fact of Easter were made more real and objective to him.

It seems sometimes as if the spirit ever hovered about a place where it has once manifested itself. By a law of our own being we associate again the spirit with its place. The soul of things forever tenants in them. This is why we are always warranted in making pilgrimages. Through contact with the objective we apprehend its seemingly departed soul.

The peril in the matter is that we shall expect some magical ministry at the shrine which the sacred place never had the power to impart, and never can. We might stand today in the empty tomb; we might see the very place where the Lord lay, as it was seen by the disciples on the first Easter morning; it would quicken emotion and make the imagination play with a more vivid accuracy; it could not impart any supernatural insight or work a "wonder deed." The sacredness of the empty tomb is discovered in ways more subtle and strong than through the working of miracles. Its ministry is dispensed through the avenues of spiritual inspiration; we are moved and molded by the profoundest emotions, the deepest feelings, the intensest loves, when we stand at the shrine. The healing and the witness are within the soul, and not outward in the body.

Every person has his sacred place, his shrine, his pilgrimage. Perhaps it is the old haunt in the home of childhood; perhaps it is the sacred place consecrated by manhood's love and devotion; it is a shrine of some sort somewhere. We must be sure that our shrine is the holiest that it can possibly be. There is only one place supremely holy. It is where divine and human love have been together revealed in their utmost perfection. There is only one unique incarnation; there has been but one Perfect Life. The fact of the resurrection crowns the earthly life of Jesus. The grateful love of countless thousands will hallow the places connected with that divine ministry. "Come, see the place where the Lord lay." We yearn to see it, not to prove that the Lord is no longer there, but to experience joy and gratitude that we see the place hallowed by His touch. The shrine is not for proof, it is for devotion.

### THE DIVINE GUEST

IN the story of the walk to Emmaus there is an exquisite turn which we sometimes overlook. The three men had come near to the little village, and their comradeship on the way had been sweet; and their talk had been concerning the profoundest yearnings of which their hearts were capable. Finally they came near the village, and the Stranger, according to the narrative, "made as though He would go further." It was the test of their hospitality. Would they ask Him to tarry with them at the inn or in their house, or would they, with the polite forms of conventional courtesy, bid



THE WOMEN ON THE WAY TO THE SEPULCHRE

hurrying feet back to tell the disciples that the watch and the seal had been in vain. "Take back thy spices," was the new command. Service to the living, and not spices for the dead, was the new commission of the first Easter day.

It has been the commission ever since. The Christian does not venerate a heroic but entombed Founder. He does, indeed, admit to his creed the doleful words, "crucified, dead and buried;" but he adds to them the supreme statement that the Saviour liveth and reigneth forevermore.

There is, however, a certain persistent tendency among the Christian people to prepare spices for the dead instead of going forward to meet the living in the mountain of revelation and the room of pentecost. Past experiences, ancient creeds, venerable forms, out of which sometimes the life has departed, are preserved by the spices and winding linen of those who love them well, but do not hear the ringing cry of the present age: "Take back thy spices!"

The splendor and power of Christianity lie in its present content of victorious life. Our service is demanded for a living Lord. Other religions have complex and profound theologies; other religions have elaborate and beautiful ceremonial;

moving forward into a new service of love and joy to a living Saviour, his risen Christ.

### SACREDNESS OF THE EMPTY TOMB

THE tomb had no tenant. The linens were no longer wrapping a body laid gently within them; the napkin which had covered the dear face of the gentlest and strongest of all the sons of men was folded and laid aside. We know that the Christ was no longer in the tomb in any bodily way; but the sepulchre and the sindon will always be sacred in a peculiar degree to the Christian. They served the purpose of the Master for a time, and that imparts to them the quality of sanctity.

Sometimes we are quite ready to rebuke the person who seeks for the shrine and the object of devotion. There is much to be said, however, regarding the right use of the sacred place. Veneration of some sort is native to the human spirit. We may be never so loyal to the spiritual, and recognize clearly that it is not the material thing which is divine, but the divinity itself which has sanctified the object, and yet we turn naturally and wholesomely with love and admiration to



Him good-night and let Him pass on? Had they done the latter, they would have lost the breaking of bread, and the opening of vision, and the assurance of the resurrection. They did not. They "constrained Him, saying, 'Abide with us; for it is now toward evening and the day is far spent.'"

This is the cardinal item in the story. The subsequent revelation turns upon it. It stands for the universal fact in the Christian experience that the living Christ presents Himself in the guise of the guest before He ever discloses Himself as the Saviour. The conditions and revelation of His Saviourhood depend upon our hospitality in receiving Him to our hearts and homes. Jesus presents Himself to man with a claim which is backed by a unique authority, but He appears in the guise of the fellow-pilgrim and the stranger who has a claim upon our hospitality due to His character as the guest waiting to be bidden by us.

We look in vain, as a general thing, for the startling and dramatic appearance of the message or the claim of Christ. The divine does not thrust itself upon attention in this way. It is not the earthquake or the thunder, but it is the still small voice. Jesus did not make His service consist in doing the romantic or conspicuous things. We serve Him in all neighborly ministry by caring for little chil-

dren, and in our gift to the needy and the wanderer.

Jesus is always testing us, as He tested the two men on the walk to Emmaus. The critical moment was not when He joined them; it was not during their walk along the path; it was when He turned as if He would go on, and tested them as to whether they would ask Him to tarry and be their guest. So ever the unseen Lord tests His children now. It is supremely necessary that we have the open soul and the hospitable heart. Fuller revelations of the meaning of our own life, and the nature of Him who redeems us, depend upon the way in which we welcome and entertain the guest who comes to us at the end of the day or in the routine of toil. After the Easter day is over, and the fresh appeal of its message is somewhat faded from our minds, we shall walk the dusty roads of duty and commonplace toil, wearied and confused by the uncertainty and the burden of life. Every day some candidate for our hospitality will join us. We cannot define how the guest will come, or what his appearance will be. It is enough to know that he will surely present himself. Then comes the test. Shall we welcome and detain him? "Inasmuch as ye did it unto one of the least of these, My brethren, ye have done it unto Me."

### Intellectual Suicide

THE last result of doubt carried to its logical results, is to doubt itself. Doubt is intellectual suicide. Zeno and the early Greek skeptics brought knowledge to a standstill. Of Pyrrho it has been said that all he could logically do, after uttering all his skeptical paradoxes, was to put his hand upon his mouth. It is only a reasoned faith, a reasonable conviction, that has a voice and a right to be heard. There are doubts that deserve to be doubted, but every man, to get on in life, needs to be sure of more things than he doubts; and however critical he may be in essentials, must be convicted all over with regard to a few fundamentals.

### Conference on the Ministry

THE third annual conference on the claims and opportunities of the Christian ministry, called by Union, Yale, and Hartford Seminaries, with the aim of enlisting the interest of students in Eastern colleges in that sacred profession, was held recently at Hartford, and amply rewarded those who attended, addresses of a high order being delivered by well-known educators. The conference was inter-seminary, inter-denominational, and inter-collegiate. An address by President Woodrow Wilson on "The Relation of the Minister to the Community" was especially enjoyed. Rev. Dr. Ozora S. Davis, of New Britain, Conn., in an address on "The Gospel and the Ministry," declared that the minister must be at home in four great departments of learning — theology, psychology, logic and rhetoric, and social science. A very sympathetic and helpful address was given by Prof. Caleb T. Winchester on "What the Pew Needs and Expects from the Pulpit." A practical touch was added by an address by Dr. A. B. Kinsolving, of New York city, on "The Scope and Appeal of Work in Large Cities." Dr. R. S. MacArthur, of New York, speaking of "The Opportunities of

the Ministry," pointed out its opportunities for self culture, for welfare work, and for moral development — the minister coming into the sweetest relations with men and ineffable intimacy with the Almighty. It is a pity, as President W. D. Mackenzie said, that all the Christian young men in the colleges could not be invited to attend the conference, since they must be relied on to support the ministers and churches in after years. It is well, in these days of distracting worldliness, to have public attention called distinctly and emphatically to the claims of the highest calling on earth — the work of the preacher who points men to the skies.

### PERSONALS

— It is announced that Andrew Carnegie gives \$30,000 to Hamline University for a library building.

— Dr. Daniel Steele was present at Malden, at the session of the New England Conference, receiving very tender and affectionate consideration from hosts of friends who look up to him as spiritual leader and helper.

— Rev. Dr. Campbell Morgan, of London, will spend July and August this year at Northfield, preaching at Fifth Avenue Presbyterian Church, New York, six Sunday mornings and afternoons, and in the evenings at Plymouth Church, Brooklyn.

— Ten thousand copies of Bishop Warren's tract on "What God Says by His Son" have been published in Burmese by the Burma Tract and Literature Society for free distribution; also a translation of an admirable leaflet, entitled, "The Unapproachableness of Christianity as a World Religion."

— Hamilton W. Mabie, of the *Outlook*, never spoke more wisely and practically than when, in addressing the New York East Conference on "Preaching and Literature," he said: "Preaching is an inspira-

tion and an art, but inspiration is sometimes a refuge for the indolent. No man can ever do anything great as an inspiration; it is the result of application and industry."

— Through the generosity of the Studebaker Brothers' Manufacturing Company, South Bend, Ind., is to have the finest Young Men's Christian Association building in the world for a city of this size. It will cost \$150,000. Specifications are being prepared, and it is expected the work will be begun by June 1 at the latest.

— The *Congregationalist* last week published the sermon preached by Bishop McDowell at the Student Volunteer Convention in Nashville, on "The Final and Supreme Authority of Jesus Christ," based on: "Whatsoever He saith unto you, do it" (John 2: 5). This number also contains a contribution by Bishop Goodsell on "The Winter's Evangelistic Campaign in Retrospect," in the Methodist Episcopal Church.

— Bishop and Mrs. Oldham arrived in Singapore, Jan. 18. He was entertained by the American consul, along with a number of missionaries, on the 27th, and opened the Conference, the members of which had been summoned by telegram, on the 29th. He hurried to the Philippines, to hold that Conference, and then hastened on to this country for important work connected with the Indian Jubilee.

— Rev. Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, addressing the New York East Conference, told of the necessity for young preachers to realize that their most important duty is not to place so much emphasis on culture, and tenement house, social and political reforms, but to lay stress on the salvation of men's souls. He said they were not to study the heresies and lack of belief in the Scriptures, but to preach the Gospel from the pulpit. The speaker then told of his plans to preach in the factories along the water front during the noon hour.

— The contribution in this issue on "The Real Wesley," from the pen of one of the most comprehensive and critical students of the founder of Methodism, Rev. Hosea Hewitt, will be read with unusual interest. Mr. Hewitt desires to have the fact known that the article was prepared before Dr. C. T. Winchester's "Life of Wesley" was published. The portrait of Wesley accompanying the article (from an original oil painting executed at the age of sixty) has been in Mrs. Hewitt's family for the past seventy-five years, having been obtained by her father from an old Wesleyan layman of decayed fortune, in partial payment of a debt.

— Rev. T. A. Olsen, of the North Dakota Conference, who has been supplying at Egleston Square Church, Boston, for two and a half years, has finished his studies at Boston University School of Theology, and leaves next week for the West. Wednesday evening, about thirty five of his parishioners surprised him and his wife at the parsonage, and presented him with a little purse containing \$50 in gold. Mr. Olsen, while in Boston, has made many friends outside of his church, and carries with him their best wishes for his success in the West.

— The splendid new iron steamer, "Hendrik Hudson," which is 402 feet over all and 82 feet beam over the guard, was launched at Newburg, New York, recently, for the Albany Day Line. Great crowds witnessed the launching. One of the most interesting characters in attendance was Charles H. Haswell, ninety-seven years of

Continued on page 490

## AT BISHOP HAVEN'S GRAVE

IT was an interesting hour at noon, Saturday, April 7, when 140 members of the New England Conference, in session at Malden, marched, in quiet procession, to the cemetery, and around the grave of Bishop and Mrs. Gilbert Haven held a memorial service for this best beloved (in New England especially) of the long line of honored Bishops of the Methodist Episcopal Church. Bishop Moore presided, and made brief introductory remarks. Dr. J. O. Knowles paid an earnest, tender, sympathetic tribute to his memory. Dr. Daniel Steele could not be present, but sent the following address, which was read by Dr. C. F. Rice. Dr. William F. Warren made a beautifully appropriate prayer, and Dr. W. R. Newhall pronounced the benediction. Dr. William I. Haven, secretary of the American Bible Society, and Mrs. Sarah O. Cox, now 94 years of age, son and sister of Bishop Haven, were present. We are indebted for the excellent picture accompanying this to the courtesy of Mr. J. R. Dean, of Malden, brother of Rev. George

heard and obeyed the call to save souls rather than dollars.

"At Wesleyan University I was associated with him two years in one of the public societies and in the Greek letter society known as the Eclectic. I knew well his eminent scholarship and the high qualities of his Christian manhood. When we both became members of the New England Conference, in connection with Fales H. Newhall and George M. Steele, we formed a literary sodality called 'The Triangle,'—so named when there were but three members. They continued the name, the fourth member being considered the peg on which the Triangle was hung each month, when we met at one another's homes, on Monday afternoon, spending the time till Tuesday noon reviewing our classical studies, reading through, in the original, Plato's *Piædo* on the immortality of the soul. We also read the Hebrew Psalms. In the afternoon Tuesday we discussed the interests of the church and the country.

"At the close of my ministry in Malden, 1860, I preached my farewell sermon in the afternoon. While I was giving out the farewell hymn,—

"And let our bodies part,  
To distant climes repair,"—

a messenger from Cambridgeport came up the aisle and whispered to the Haven family

Haven to pray. In his prayer he quoted from the Acts of the Apostles: 'The feet of them that shall carry us out are at the door.' This was his last public utterance.

"A few days after this funeral in Salem, I received a telegram that Bishop Haven was dying, and desired to see his friends. I hastened to his bedside. He exclaimed: 'O Dan! Dan! I'm glad to see you!' Said I: 'How does it seem as you come down to the river?' He instantly replied: 'There's no river here!' He kept shouting, 'Glory! Glory! Glory!' not with light and shallow intonations, but with a deep bass voice, as if an involuntary outflow from the very depths of his heart. His right hand and arm were black with the mortification of the African fever, contracted when he visited Liberia to hold the Conference. He then said: 'I think God will not find fault with my Southern work.' He had often told me that he had taken pains to trample on the un-Christian colorphobia of the Southern whites. During his life both whites and blacks were in the same Conference; and when he performed the rite of ordination, he purposely read the names alphabetically, so that whites and blacks would be kneeling side by side at the altar. At his funeral, by his request, Rev. J. N. Mars, an African preacher of this Conference, was one of the speakers. It may have been forgotten that at Haven's request the General Conference abolished the distinction, in the statistical tables, between blacks and whites. When he wrote his 'Pilgrim's Wallet,' utterly regardless of the limitation of the sales of the book, he put on the title-page a symbolic monogram—a



B. Dean, of the New England Conference. Dr. Steele's address was as follows:

"I would gladly speak in person to you on this interesting occasion, were I able. The doctor has ordered me to keep my bed for several days. It is appropriate that one so familiar with him should speak at his grave.

"The first time I met Gilbert Haven was on April 7, 1842, sixty four years ago today. He was then a student at Wesleyan Academy, spending the last term of his preparation for Wesleyan University. He had resigned the position of salesman in Boston, where he and Eben Jordan were successful clerks in the same store. I often heard him say that he might have been a millionaire merchant if he had not

that Mary Ingraham, Gilbert's wife, whom he almost adored, had been taken from him by death. The wound then made in his heart was never healed. It was as fresh twenty years afterward as it was on the day of her death. Whenever he came to Malden he visited the grave, and prostrating himself thereon he kissed the grass which covered her mortal remains.

"His last public utterance was very significant. While I was pastor in Salem, I conducted the funeral service of Gershom F. Cox, twin brother of Melville B. Cox, our first foreign missionary, who died a few weeks after landing in Liberia, exclaiming with his dying breath: 'Let a thousand fall, but let not Africa be given up!' At the residence of Gershom Cox, after reading the Scriptures, I called on Bishop

white hand clasping a black one. This was copied on a 'flyer' and circulated by the hundred through the General Conference, to defeat his election as Bishop, by proving that he was an advocate of the inter-marriage of these two races. He made no explanations, offered no apologies, retracted nothing.

"When the body was deposited in the receiving tomb, Bishop Harris read the committal service, the mourners remaining in their carriages, it being winter. Seated by me was Professor Harst, soon elected to the episcopal office. "My reference to the funeral of Cox, in Salem, shows the intimate connection between the death of our first missionary to Africa, lying in his leaky shanty, and the death of Bishop Haven from the same disease fifty years afterward. Both have gone to the noble army of martyrs."

"I have limited my remarks to these incidents, not being competent to pronounce a eulogy upon this master in Israel."



## The Real John Wesley

REV. HOSEA HEWITT.

THOUGH the reputed founder of the ecclesiastical system known as Methodism has been portrayed for us in many forms and from several different points of sight since his death, the man as he was, the real and living Wesley, is still very much a problem in many of the most vital aspects of his character and work. And the one-sided and partial glimpses of him which early began and still continue to appear in such plenty, make a complete, comprehensive and discriminating presentation as difficult as it is desirable. It is needless to say no such task can be attempted here.

The main charm of Wesley's character is its singular

### Blending of Simplicity with Manysidedness.

In that respect it offers a much richer field for study than that of his distinguished contemporary, Johnson. But Wesley had no Boswell at his side noting admiringly every change of tone and mood and aspect, and treasuring up religiously every bright saying for future use. The Journal he has left is a chronicle of toil and travel; it is only incidentally a revealer of character. His unwearied exemplification of his own motto, "The world is my parish," made him a homeless wanderer almost to the last hours of his life. And the homeless man is seldom thoroughly known even by his friends. Casual intercourse with prominent dignitaries of his own church, like the scholarly Lowth, Bishop of London, with whom he once dined, or the amiable Dr. Potter, Bishop of Oxford, who admitted him to deacon's and priest's orders, and who was subsequently elevated to the archiepiscopal see of Canterbury, never ripened into anything like close acquaintanceship. His profound, almost morbid, sense of the value of time made him jealous of the flight of moments even in the company of the most eminent and interesting persons. The fact is — odd as it sounds — Wesley's intimate friends were surprisingly few; and we know him better now than his contemporaries did. It was his fate to be blindly revered and loved by his followers, and to be as unreasonably and indiscriminately hated by his adversaries; and there was no middle party — no impartial court of appeal whose verdict might be implicitly relied on. The rare art of analyzing character, which is so prominent a feature of the best biography of our times, will be sought for in vain in the earliest memoirs of Wesley. The "Life" by the younger Hampson, published in three volumes shortly after Wesley's death in 1791, was the production of a disappointed and angry man who left the Methodist movement, together with his father and a number of others, on finding that his name had been omitted from the Deed of Declaration — the legal instrument which contained the names of a hundred ministers of the British Conference to whom Wesley had committed the control of the Connexion and its property after his death; and as an estimate of the founder of Methodism and his work it is worthless. The Wesley of Moore and Coke, of his physician, friend and executor, White-

head, of the brief but careful sketch of Crowther given in his "Portraiture of Methodism" (1811), and of Adam Clarke's "Wesley Family," is no more than a pale shadow of the real man as later research discloses him. Southey completely misapprehends the benevolent motives and lofty aims that influenced the most sagacious ecclesiastical statesman of his age; and Richard Watson, in defence, equally conceals or cancels the genuine personality of the man. Urlin, Overton, Hockin, and Holden write to prove that he was a convinced and loyal high-churchman. Rigg, Taylor, Tyerman, Telford and Miss Wedgwood portray him as the founder and chief propagandist of the distinctive doctrinal and ecclesiastical system known as Wesleyan Methodism. A recent writer describes him as "the most terribly impressive preacher England ever knew." Not infrequently he was impressive as a preacher, but sometimes, as his contemporary and warm admirer, Crowther,



JOHN WESLEY

From an original oil painting at the age of 60

reluctantly admits, he was vague and feeble. That several of his contemporaries, such as Whitefield, Clarke, Benson, Bradburn, Theophilus Lessey, were often still more impressive and potent in the pulpit scarcely admits of doubt. But, unlike Whitefield and Edwards, Wesley was never "terrible." Even those who knew him best — his brother Charles and his much-esteemed traveling companion for many years, Joseph Bradford — were occasionally startled by the disclosure of new and unsuspected phases of his character. Charles did not believe that his brother could put aside his life-long convictions as regards the cornerstone of the Anglican Church — the so called historic episcopate — and ordain some of his preachers bishops in open violation of the rubric, until the thing was actually done; and he was shocked and scandalized beyond measure at such contumacy. Bradford was astonished to see the man, whose authority over him he had obstinately resisted the evening before when required to take a letter to the post-office

kneeling at his feet as soon as they arose at four next morning from a bed they had jointly occupied, and tenderly craving his (the offender's) forgiveness.

St. Ambrose refuses the Emperor Theodosius admission to the church until he has expressed regret and penitence for the cruel slaughter of the people of Thessalonica. Leo I. repels with uplifted hands, as Raphael has depicted him, the advance on Rome of the victorious Attila. St. Bernard admonishes and restrains self-willed popes and princes of his day, and sways the decisions of crowded councils like Sens and Vezelay. Gregory VII. keeps Henry IV. of Germany in his penitential shirt, shivering with cold, for three nights and three days, before the closed gates of the fortress of Canossa, vainly supplicating mercy for his disobedience and the restoration of his imperial crown. Innocent III. strikes terror into the hearts of gay courtiers and powerful monarchs and populous realms by spreading over them the dark cloud of his papal interdict. Savonarola refuses the dying Lorenzo de Medici the coveted grace of absolution unless he will first promise to restore the liberties of Florence. Luther defies the uplifted arm of the Vatican and consigns its mightiest weapon to the flames under the walls of Wittenberg. But only a Wesley knows the rare art of self-subjugation and self-effacement well enough to abdicate the tone of power and authority for the attitude of meekness and the spirit of conciliation in order to re-conquer the alienated love and confidence of a valued companion and helper.

"Wesley," observes Isaac Taylor ("Wesley and Methodism," page 23), "learned as a boy to suffer wrongfully with a cheerful patience, and to conform himself to cruel despotisms without acquiring either the slave's temper or the despot's." How admirably he exemplified the golden mean between these fatal extremes is seen in every part of his eventful career. His acknowledged indebtedness to William Law is not allowed to abate the outspokenness of his opposition to that noblest of the English mystics when he believes him to be in error. The Moravians, who led him through the gateway of God's kingdom, are resolutely and unceremoniously abandoned when they cease to be amenable to reason and orderly leadership. No family had suffered more for over a century from the despotic policy and persecuting spirit of the dominant church than his own, yet in no stage of her history does that church register a nobler or more honorable name or exhibit a more enlightened and enthusiastic loyalty to her great mission in the world.

Even where he leads he

### Leads Only as a Learner.

Over his preachers he establishes an absolute rule, but it is only by rigid personal obedience to the very principles on which his own authority is based. He asks no one to do what he does not do himself. Valuing the hints and suggestions of his associates, he relies absolutely on his own judgment in their application. Others bring the stones for the structure; he directs where they are to be placed. We are accustomed to speak of him as the

founder of Methodism, yet the Holy Club was started by Charles Wesley during his brother's absence from Oxford (see Telford, page 53, and Tyerman's "Oxford Methodists"). And the fact is, there is not one of the distinctive features of early Methodism for which he was not indebted to the initiation or suggestion of others. He followed very reluctantly the example of Whitefield in field preaching, and yet without field preaching there had been no evangelical revival and no Methodism. He adopted the class meeting and love-feast, even as he learned the great doctrine of a free salvation, from the Moravians. The colliers of Kingswood originated the watchnight service. In a very perturbed and anxious frame of mind he traveled post haste from Bristol to London to put a stop to the preaching of Maxfield — one of his earliest helpers — and was only restrained from spoiling his whole magnificent enterprise, in its inception, by the timely protest of his ever sane and sagacious mother. Wesley strove hard to live up to his own rule; but as his standard was so exalted, it is no wonder he did not always succeed. He was exceedingly jealous lest the preachers should fail to exemplify a perfect brotherly affection and mutual confidence; and yet he was personally influenced by some misunderstanding to omit the names of the Hampsons — father and son — from the Deed of Declaration, though the older Hampson (a man of gigantic strength, both of body and mind) had once rescued him from the fury of the mob at Norwich. "Sammy Bradburn," he called out in open Conference, "you do not love Tommy Oliver" (author of that truly noble strain, "The God of Abraham praise"). "I love Tommy Oliver," was the quick and stinging retort, "as much as you love John Hampson." And for the moment there was a noticeable suffusion of blood in that usually placid and benign countenance, but the spark of illicit emotion instantly died. He was one of ten children trained together in the same nursery under the same matchless mother's care, yet no man was ever more utterly ignorant of the heart of childhood, as is proved by his persistent mismanagement of Kingswood School — his refusal of playtime to the children, and his hopeless perplexity in presence of a very simple problem.

Far ahead of his generation in many vital questions, he was strangely behind the noblest intellects of his time in other regards. On the outer rim of an unusually well-trained and luminous intelligence there hung, like cobwebs in a neglected chamber, the rags and remnants of superstitions worthy only of primeval barbarism. All the more wonderful is the truth of the remark which the historian Green twice repeats in different parts of his history, that "the Methodists themselves were the least result of the Methodist revival; that in the nation at large appeared a new moral enthusiasm, which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infested literature ever since the restoration."

*Mechanic Falls, Me.*

## "BEHOLD, I AM ALIVE FOREVERMORE"

MINNIE LEONA UPTON.

"Alive forevermore!"

Rest thou on this,  
O sad and stricken soul,  
Spent with thy ceaseless dole,  
Bereft of bliss,  
Weary and wounded sore!

"Because I live" — Oh, bark,  
For 'tis the Lord! —

"Ye shall live also." When  
Was ever heard of men  
So grand a word,  
Illuming all the dark?

"O death, where is thy sting?"

Thou hast had thy hour.  
Where is thy victory, grave,  
O'er those He died to save?  
He rose in power,  
Our glorious Saviour King!

*Boston, Mass.*

## METHODIST DOINGS IN OHIO

"PHILOLOGUS."

THE town of Oberlin has a status which is not indicated by its population of about four thousand people. Since 1833 it has been the seat of Oberlin College, which, in spite of financial and other struggles of various sorts, has made a notable record in the educational history of this country, in part because of the men who have been connected with it (of whom Charles G. Finney was a conspicuous type) and in part because of the doors which it opened in pioneer times to women and to young people of all races, without distinction of race or "previous condition of servitude." This school has stood for something distinctive. In recent years, under the presidency of Dr. Henry Churchill King, the institution has had an attendance of nearly fourteen hundred students and an income of over \$150,000 per year, while its property and endowment funds aggregate two and a quarter million dollars. In this important community for years our church building has been a small, unattractive and wholly unworthy structure. For some time a heroic campaign for a new building has been waged, with Rev. E. H. Warner in the lead. It was out of the question for the local congregation to erect a sanctuary fit for the place, and some help was secured from outside sources. At last, on March 25, came the day of final victory. A church building, costing a little over \$28,000, occupying the finest site in the town, overlooking the grounds of Oberlin College, and constituting a creditable addition to the town, was dedicated by Bishop Moore, after sermons by himself and Rev. Dr. Levi Gilbert, editor of the *Western Christian Advocate*, and after gifts amounting to more than enough to provide for the incumbrances on the splendid property had been pledged. The building is of Ohio stone. The auditorium, with its connecting rooms, will accommodate a congregation of over a thousand, and the edifice is in all respects worthy of the place. There are many Methodist students in Oberlin College, and there are also many unchurched young people who need to be cared for by the congregations of the community. A pulpit like that at Oberlin needs to be well manned, and a work such as Pastor Warner has achieved in the face of difficulties and obstacles which would have daunted an ordinary man, is of literally measureless importance. ZION'S HERALD, we are glad to note, has more than once emphasized the vital and pivotal relation which Methodist churches in college towns occupy. A field of wonderful fruit-

fulness opens up before the pastor and the church in such communities. At Oberlin, at least, a faithful, wisely-directed, and finally successful effort has been made to put our denomination in a position in which it may do the work required of it by the demands of its environment.

The generous sympathy and help afforded to the project by President King and the faculty of the college were factors of importance in this case. They recognized the fact that a creditable Methodist Episcopal Church in such a place as this one occupies would be a blessing to the institution and to the whole community.

By the death of Mrs. Sarah M. Y. Whetstone, of Cincinnati, Ohio Methodism loses one of its ablest and most generous women. She was left in widowhood a few years ago by the death of her husband, John L. Whetstone, who was a most worthy and enterprising and devout type of a Methodist layman; and since then, without any children, she has sought to make provision by outright gifts of cash, and by bequests and requests to take effect at her death, for the causes and institutions which he and she had in common at heart. The Methodist Home for the Aged, now going up at College Hill, near Cincinnati — a beneficence which has as its scope the whole commonwealth, and not the neighborhood alone — is the chief beneficiary, receiving \$100,000 for the erection of the central portion of that great structure (which is the embodiment of the dreams and visions of Rev. Dr. H. C. Weakley, who is pushing it to completion). The Home also becomes the residuary legatee, after many other bequests are paid, amounting to nearly \$200,000 and including gifts to Mt. Auburn Church, of which she had long been a member, to the Woman's Home and the Woman's Foreign Missionary Societies, to our two Hospitals, to several of our Freedmen's and other schools in the South, and to many local institutions.

The movement now in progress throughout the Cincinnati Branch of the Woman's Foreign Missionary Society — a Branch which has as its peculiar field the States of Ohio, Kentucky, West Virginia and Tennessee — for the erection of the Ellen Thoburn Cowen Hospital at Kolar, India, through the thank offerings of the current year, has awakened great interest. Mrs. Cowen is widely known as one of the organizers of the Society, and as the faithful corresponding secretary of the Cincinnati Branch for many years, her resignation having been accepted within the past year or two in order that she might have respite from the excessive cares and burdens which she has borne. She worthily bears her honored name — her husband being Gen. B. R. Cowen, who for years has been clerk of the United States Courts for the Southern District of Ohio, a man of marked literary and legal attainments, and a long-time Methodist; her sister, Isabella Thoburn, and her brother, Bishop Thoburn, being known throughout the world by virtue of their work in India. In all South India there is no Methodist hospital, and this project aims to fill the urgent need of the field in that respect.

The continued illness of Governor Patterson gives deep concern to the people of our commonwealth, irrespective of denominational or political lines. He has been confined to his room, and much of the time to his bed, since his inauguration; has had hardly any communication (except through occasional interviews with his private secretary) with the legislators; has been in no condition to transact public business,



and in view of the great opportunity which seemed to open before him at the outset of his administration three months ago, the situation appears to be pitifully tragic. No definite announcement of the malady which afflicts him has reached the public, but all sorts of alarming rumors are afloat. At this writing, however, we have it on good authority that the household of the Governor are hopeful, and that they do not seem to share the brooding anxieties of the public. It is to be hoped, therefore, that rest and care may restore this noble man to vigor and to his place of usefulness and honor.

Meanwhile the Legislature has made a commendable record. For once—an exception to the rule for many years—Ohio has actually had a law-making body in session for a whole winter, which has not been under the control of a "boss." Mayor Johnson of Cleveland, in view of the victory of the Democrats, has been in Columbus much of the time, and has attempted to rule the roost; but there has been a revolt from his leadership, and the special things he wanted to do or have done are numbered among the projects sent to the limbo in which schemes and political dreams are held in indefinite abeyance. The pastors of Cleveland, meantime, have had a tussle with the mayor on the subject of Sunday closing, the suppression of gambling, and other reforms, but he has refused to accede to their requests, and things go on in that town about as they have done for years. At any rate, the mayor has found out that he has to deal with a body of courageous, earnest, devout, and sagacious pastors, who are not to be cowed or bullied, and that they represent a vast public sentiment in regard to the sanctity of the Sabbath and the danger and viciousness of the poolroom and the gambling den.

The passage by the Legislature of the law providing that certain jurisdiction shall be given to officers of the law in executing the local option statute, affording special facilities for "search and seizure"—and the adoption of a policy, after a desperate struggle, making the saloon license \$1,000 a year instead of \$250—may be mentioned as two of the victories won by the combined forces of the reform movement in the State. Under the provisions of the latter law perhaps three or four thousand saloons will be wiped out of existence within the next two years. Whether any less liquor will be sold or not, remains to be seen; and it may also be with some people a question whether the temperance reform is really furthered by increasing the respectability of the saloons that yet remain. There is, however, in Ohio—in view especially of the fact that in Springfield, for instance, the recent riots and lynchings were rooted in the low grogeries, which have proved to be the chief source of the lawlessness and violence which have disgraced that community, and that crimes of various sorts in other cities have been traceable to the lowest grades of saloons as their birthplace and occasioning cause—a growing conviction that peculiar dangers threaten the community from these low-down places. The experiment which will be made for the next few years, with a license costing the yearly sum of \$1,000, will be worthy of study not only in the commonwealth, but outside of it.

The work of the Drake Senatorial Committee, in "Lexowing" Cincinnati, has been fruitful in good already. A keen and experienced attorney of the city, Philip

Roettinger (a Methodist of long record for usefulness, by the way), was engaged as the attorney of the committee. It was found at the start that the treasurers of Hamilton County had been accustomed for a generation or more to accept checks in payment of taxes, and deposit these for collection in the banks of the city, and that certain gratuities had been, year after year, given by the banks to the treasurers for the use of these funds. The present treasurer and his predecessors, running back to 1880, appeared before the committee, and made a candid confession that they had been in the habit of accepting these gifts; the bankers also appeared, and made their statements; and without any pressure already nearly a quarter of a million dollars have been refunded to the treasury from these officials and ex officials. The most deplorable feature of the case is that the same thing has been done year after year in other counties in Ohio. The policy will be changed, and this species of graft will shortly be at an end.

### W. F. M. S. Notes



— Miss Cushman has organized Standard Bearers and King's Heralds at Middleboro.

— Mrs. Packard has organized Standard Bearers at Winthrop.

— Miss Althea Todd is expected very soon. Her mother is very low, but it is hoped that she may live to see her daughter again.

— Three girls have gone all the way from Burma to the Lucknow College.

— Miss Hemingway writes: "God has wonderfully blessed us, and is working in the hearts of the girls. One for whom we have been praying is surely a changed girl. The results shown in her life alone have been worth all the efforts put forth in this work."

— Several people have taken chairs in the Pekin School at the cost of \$10 each, this object being the thank-offering for our young women and Standard Bearers. What will your company do in the thank-offering month to lift this splendid school out of debt?

— The first man to seek Christ under our new mission in Java was a Chinaman who had heard a little about the truth in Amoy. His wife is a very intelligent woman, seems to be accepting the truth, and has brought another seeker to Mrs. Denyes; and thus a little beginning has been made with two women pupils.

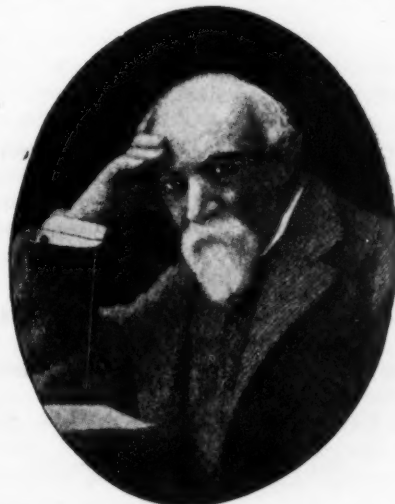
— At Phalera, India, where Miss Green is stationed, the industrial work is being pressed, to help the large number of famine boys and girls. The boys make rugs, and the girls are learning to produce lace and drawn work. Blankets and clothing are being distributed to the naked women and children, and grain shops have been opened under the care of the missionaries.

— Miss Grace Stephens writes a nice long letter to Miss Holt, in which she sends loving messages to her friends in New England. The Christmas tree in her mission was a beautiful fir, growing right in the grounds, and on this she placed the gifts for her large mission family. Sooboo helped in preparing the dish which was the treat of the day. She is doing very well, and Miss Stephens' heart is happy.

— Miss Ada Mudge writes of the daily life of the college, and tells some of the funny things which enter into the missionary's life, as, for instance, the difficulty in being able to make some of the native servants understand that the beautiful bit of lawn in front is not the best place to pasture their goats. These are very useful animals, but hardly picturesque adjuncts to a college entrance.

### DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

April 9

Up, for the glowing day, leave the old woods!  
See, they part like a ruined arch the sky!  
Nothing but sky appears, so close the roots  
And grasses of the hill-top level with the air —  
Blue sunny air, where a great cloud floats laden  
With light, like a dead whale that white birds  
pick,  
Floating away in the sun in some north sea.  
Air, air, fresh life-blood, thin and searching air,  
The clear, dear breath of God that love's us.

— Pauline.

April 10

Truth is the proper policy; from truth —  
Whate'er the force wherewith you fling your  
speech —

Be sure that speech will lift you by rebound,  
Somewhere above the lowness of a lie!

— Red Cotton Night Cap Country.

April 11

Do I task any faculty highest, to image success?  
I but open my eyes — and perfection, no more  
and no less,

In the kind I imagined, full-fronts me, and God  
is seen God

In the star, in the stone, in the flesh, in the soul  
and the clod.

And thus looking within and around me, I ever  
renew

(With that stoop of the soul which in bending  
upraises it, too)

The submission of man's nothing — perfect to  
God's all — complete,

As by each new obeisance in spirit, I climb to  
His feet.

— Saul.

April 12

My business is not to remake myself,  
But make the absolute best of what God made.

— Bishop Blougram's Apology.

April 13

We find great things are made of little things,  
And little things go lessening till at last  
Comes God behind them.

— Mr. Studge, "the Medium."

April 14

Gladness be with thee, Helper of our world!  
I think this is the authentic sign and seal  
Of Godship, that it ever waxes glad,

And more glad, until gladness blossoms, bursts  
into a rage to suffer for mankind,

And recommence at sorrow: drops like seed  
After the blossom, ultimate of all.

Say, does the seed scorn earth and seek the sun?  
Surely it has no other end and aim

Than to drop, once more die into the ground,  
Taste cold and darkness and oblivion, there;

And thence rise, tree-like grow through pain to  
joy,

More joy and most joy — do man good again.

— Balaustrion's Adventure.

April 15

But Easter Day breaks! But  
Christ rises! Mercy every way  
Is infinite.

— Easter Day.

## THE FAMILY DEPARTMENT

### An Angel's Message

MARY E. ALLBRIGHT.

They came, to seek their Master, to a tomb;  
(A tomb within a garden — yet, a tomb!)  
Cold, dreary, cheerless, sealed and set apart  
To silence and to gloom.

They found the grave, but not the One they sought;  
And though they found an Angel — it was naught!  
"Where is the Lord?" They waited breathlessly  
For what the answer brought.

The angel's face was wondrous sweet and fair.  
"Not here," he said, "but in the light and air;  
Leave death and shadows; go ye out to meet  
The sunrise! He is there!"  
Ah! should the Angel speak, he'd say again  
The self-same words unto the world of men.  
Christ is not with the dead. He is alive  
Today, the same as then.

There is no Christ in creed, or form, or faith  
That only seems, but has no living breath;  
Life is the light in which Messiah walks —  
He turns away from death.

The one who goes to meet each golden ray  
Which is the promise of a coming Day,  
Leaves tombs and shadows — that one's soul shall meet  
The Master in the way!

### Thoughts for the Thoughtful

#### Eastertide

At Easter-time it seems not far  
To where our blessed angels are.  
We almost see the leaning throng,  
We hear them in our Easter song.  
O doubting heart! arise and share  
The message which the grasses bear  
At Easter-time!

— May Riley Smith.

So full of life was Jesus that the grave could not hold Him. "It was not possible that He should be holden of it." His resurrection is the demonstration of the declaration that "in Him was life." He passed through the grave, and came up unharmed. He humbled Himself and became obedient unto death, that He might travel all the length of the road marked out for man on the earth. From first to last nothing could hinder or defeat Him. He lives who once was dead, and because He lives we shall live also. — Anon.

Moments come to us of extreme depression when we realize how constantly death is invading the ranks of our friends. Some homes there are which have again and again been visited by the dark angel, whose face is yet illumined, for those who love God, by the radiance of a coming glory and the gentleness befitting the Saviour's messenger. I remember in my childhood a popular song, the last line of which was, "He doeth all things well." She who believes this, he who accepts it, has no terror of death, though flesh and heart faint at the idea of bereavement, of parting with the dear ones, and faring on alone in a world that narrows about us as we step toward the western slope. Even death fails to obscure a household where there is the assurance, as vividly real as life itself, that the loved have gone to be with Christ. — *Christian Intelligencer*.

We take our way to the cross and the tomb. It is the place of weeping, and our hearts are heavy. But Jesus does not bid us so to come. Christ is not dead. The grave is not the goal of life. He is risen, as He said. He is more than the shadow Christ of legend. He is more than the immanent Christ of nature. He is more than the dream Christ of culture and romance. He is more than the ideal Christ of the painter's canvas and the sculptor's marble. He is more than the hero Christ of song and story. He is the King of kings,

the Lord of Lords; He is the Christ of God. We view the cross through the brilliant lights and colors of the resurrection morning. Death is swallowed up in victory. Life and immortality are brought to light.

— Austen K. de Blois.

We have secured a property right in the unseen country because dear ones have migrated thither, and it now exerts a more immediate and vital influence upon us. An old lady who had made full acquaintance with bereavement was asked if she ever received intimations of the presence of those who had parted from her, and she replied that she sometimes felt "a drawing." Daniel Webster, in lines of tribute to his angel child, touchingly says that he had expected to become the teacher of the boy, but that now, instead, the boy has become the ancestor, the father and the guide; and the great statesman humbly beseeches the sainted one to lead him on in the earthly path. Surely, all who have experienced a genuine sorrow by the entrance of death into the cherished circle are constrained, if they have held to the Christian faith, to feel that heaven has become nearer and dearer, that life has become more sacred and duty more commanding, and that the gracious ministry of the loved ones has been continued, though the veil has hidden them from sight. — *Rev. H. P. Dewey*.

Death is an unmooring. "The time of my unmooring," says Paul, "is at hand." The ship is fastened to the wharf; it is lying there to be finished. It stands in the stays, and the workmen are still upon it with hammer and saw. That is what we are in this life. No man is ever finished. We are here in the making. We are upon the stays, where with tool and implement, with saw and hammer, we are wrought upon — sometimes very much to our discontent — until by a long, slow process a man is made; and then when the time has come and God is ready, He knocks away the underpinning, and the ship breaks from its ways out into the element which we do not understand, but the element for which God is preparing him. In Mrs. Gatty's "Parables from Nature" is a beautiful parable of the grub of the dragon-fly in the water wondering what the world outside is, of which it sometimes

hears, and feeling within itself the strange, inexplicable yearning that it cannot understand; and, bidding its companion grubs good-by, saying to them, "If there is another world, as they say there is, I will return and tell you all about it," finally climbed up out of the water into the sunshine, and, emerging from the shell and skimming the surface of the water, sailed about in the upper sphere around the pool, but was never able to go back and tell what its emancipation had been. Death is an unmooring; it launches us into our true, real element. — *Lyman Abbott*.

I can never forget an hour that I passed many years ago by the graves of Charles Kingsley and his wife, in the little churchyard at Eversley. The argument for immortality from the persistency of mutual love rose upon me as I had never felt its force before. That that nobly-mated pair were not sleeping together under the sod, but were consciously together in God's house, I felt most certain as I took in that epitaph of three words: "Amavimus; amamus; amabimus!" Was ever so mighty an argument so compactly put? Given love's real existence, it must go on. . . . What must we say, when all other facts have dwarfed and dwindled for us into nothing more than life's accidents and accessories — this, the one essential, all-embracing, all-sufficient experience; when in the solitude of your own personality you can say with God himself, "Amavimus, amamus?" The Spirit of God himself whispers with your spirit, "Amabimus." The conviction is complete, beyond any assurance of logic. . . . We are conquerors of death through the might of deathless love, and are "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — *S. E. Herriek, D. D.*

Wide swings the sealed door;  
Joy now instead of tears;  
No hopeless mourning more,  
No dread, no shrinking fears.

Each sacred form we lay  
Within the hallowed earth  
Shall wake at break of day  
Unto a heavenlier birth.

Each blighted earthly hope  
Shall into gladness bloom;  
Each life find infinite scope  
For this one vacant tomb.

— LUELLA CLARK, in "April Days."



## An Easter Bell

MRS. O. W. SCOTT.

THE congregation filed slowly out of the West Hackett church into the street. Just as the rearguard was slowly making its way down the rather treacherous steps, the bell gave one discordant peal.

Mr. Fenton turned and looked upward where the belfry was darkly outlined against the sky. "Some boy's got hold of that bell rope," he complained. "I wonder what Perkins is up to not to watch things better'n that."

"He is probably banking the fire," said Leonard Baxter, who happened to overhear the remark. Then, adapting his pace to Mr. Fenton's, he continued: "How long are you going to keep that old cracked thing up there? Don't you know that folks hate to hear it?"

"Best we've got, best we've got," answered Mr. Fenton, a little impatiently.

"But wasn't it comical to hear that Taylor child recite 'Sweet Easter Bells,' looking toward the belfry? My! I had to laugh, and they were giggling all around me;" and young Baxter laughed again.

Lida Fenton, walking on the other side, leaned forward to say: "I tell father we could have a new bell if we only thought so. It does make me feel so ashamed"—

"What's that, Lida?" interrupted Miss Spicer, stepping to her side. "Are you ashamed of the old bell? I don't feel so. I say if folks won't come to church, I like to have their ears ache at home. And you know we're such a poor little church we can't afford new things."

Miss Spicer kept a little store, and was also the village milliner. She was always in close touch with current events.

"Now, Miss Spicer," said young Baxter, "do you honestly think this is a poor church? Haven't you just got in the habit of saying so? While the minister was begging for an Easter offering, I counted the people I know that could well afford to give, say, one dollar apiece, and I got thirty."

There was a gasp of astonishment from Miss Spicer, and Mr. Fenton gave a skeptical "Hm!"

"I don't doubt it," said Lida, softly.

"We could once, we could once," sighed Mr. Fenton. "Time was when we had members in these mills and out on the farms, and the old church was full. Yes, sir! Extra times we had to bring in chairs. Now what d'you see? Foreigners in the mills who know nothing about our religion and a few rich mill-owners who don't care anything about it. Both kinds forsake the house of God. Which is worse in His sight, I leave you to figure out."

The old man's voice shook as he rapped the pavement sharply with his cane. They had now reached his gate and paused there. The indescribable odor of new life and growth was in the air, and from a swamp beyond the village came the monotonous jangle of a frog chorus, not musical perhaps to critical ears, but a sweet prophecy of spring in northern New England. Lida broke the silence: "I wish we could have had flowers today. I was with Aunt Mary last Easter, you

know, and their church was trimmed just lovely. But we never have anything here."

"Well, I'll tell you why we didn't have 'em," Miss Spicer explained. "I brought my callas last year and they got nipped, and Mrs. Granger's geraniums were mussed carrying 'em back and forth, and we said if the committee couldn't exercise more care we wouldn't lend our flowers."

"Don't you think you get discouraged awfully easy?" It was young Baxter who asked the question deferentially. "What do you care if your flowers do get mussed when it's for—Easter Sunday?"

Miss Spicer turned toward him with a bit of sharpness as she said: "What's got into you any-way? Mr. Fenton, I wouldn't wonder if Len might make an official member one of these days. He ought to come into the church to show us how to do things."

"I'm no Christian," he retorted; "but if I were, I wouldn't be always complaining of what I had to do for the church. I believe there are enough of you to brace up and do something if you'd try."

"I wish we could," said Mr. Fenton, thoughtfully, "but our running expenses come on a few of us and we have quite a struggle, quite a struggle."

"Yes," Miss Spicer supplemented. "If outsiders knew how the members are nagged for money, they would be more charitable."

Leonard Baxter moved his hand along the fence from picket to picket as he began, hesitatingly: "But I thought—real Christians"—

"Out with it! I didn't suppose you had ideas on that line."

"Perhaps I haven't had, but when the minister talked about the citizens of the new kingdom, and how rich—and glad—and happy they were"—

"Oh, yes, when we live like that, we'll have all the money we want—and a new bell," laughed Miss Spicer.

"Well, I'm not joking about that bell, if you are. Say, Mr. Fenton, will you give the last fiver if the rest of the money comes along?"

"I'll be very glad to, very glad," was the quick response.

"Call on you later, Miss Spicer. We'll have it rung just one year from today," and with a laughing good-night the young man walked rapidly away, whistling as he went.

"Hear that! He's whistling 'Old Black Joe,' so I guess he isn't interested enough to hurt."

"I think he means every word. I think"—but Lida did not finish the sentence, for Miss Spicer had said good-night and was soon out of sight.

After the luncheon, which Mrs. Fenton had already prepared, and during which they discussed the combined Easter concert, sermon and missionary collection, Mr. Fenton took from his overcoat pockets two boxes and an account book. Lida and her mother were well acquainted with book and boxes, for he had been "church treasurer" many years. They

cleared the table in silence, while he divided the money into little piles of half dollars, quarters, dimes, nickels and pennies. Two or three dollar-bills were smoothed out lovingly at one side. After working over his book a few minutes he said, with a long sigh: "It's no use—we're way behind in our running expenses. Only one Sunday more before Conference, and thirty dollars to raise!"

"Father," Lida leaned both hands on the table, and said with a queer little catch in her voice, "don't say 'running expenses,' say *creeping* expenses."

"Why, daughter!" ejaculated her mother.

But Mr. Fenton looked at her musingly—he was something of a philosopher—and smiled grimly as he responded: "Yes, there is a difference between running for a prize and just getting over the ground, isn't there?"

"Why, daughter, don't you know that your father sacrifices every year? The old families are mostly gone, and we're a weak and feeble church," Mrs. Fenton persisted.

"I know it, mother—you have said so before. I wish I had stayed with Aunt Mary, for I don't want to think about these things. But tonight, I just wondered what the Pilgrims and Puritans did when *all* the churches were small. I wondered if they let their meeting-houses get so dirty—oh, yes, mother, ours *is* dirty. I saw the sexton dusting with a palm-leaf fan. Well, I wondered if they kept telling the—the *Indians* that they were so very weak it would be a mercy if they could be quietly put out of the way."

"Why, daughter!" Mrs. Fenton looked really shocked.

"I am dreadful, I know, but it came over me so tonight. The lights were dim, and our pastor tried so hard to tell us how Christ came for all the world, and how the promises are ours, and how we ought to send the good news, and you know the congregation didn't respond. Now, did they, father?"

Mr. Fenton smiled and waved his hand toward the smaller pile of coin.

"There!" Lida exclaimed. Then her voice faltered as she looked at her father's face and thought of his years of faithful service.

"You've done your part, I know, and I won't say any more naughty things until I can earn money to help. Good-night!" and kissing them both tenderly, she went to her room.

"I suppose fathers and mothers expect their children to get new notions when they go away, and I'm not surprised that Lida has—there at the Normal and her Aunt Mary's; but what she thinks we can do more than we have done—with everything against us—I can't imagine," said Mrs. Fenton.

Then her husband told her of the conversation at the gate, concluding with: "Len Baxter's been away, too, and if it wasn't like looking for miracles, I should be tempted to think he might be a man like his Grandfather Baxter. What a thing it would be for our church! But his father would oppose that—he would oppose it, sure."

"Don't you worry! Len is a good enough boy, but he'll forget all he said

before morning," was the comforting response.

But "Len" did not forget. Was it something in the Easter message, or was it the mysterious influence of holy, self-sacrificing ancestors, which had "skipped a generation?" For Leonard's father was a degenerate. Nevertheless, to him the young man presented the subscription paper, drawn up in due form.

"Twenty-five dollars, if you please," he said, after his father had read the heading.

"Who sent you to me? I'll not give a cent," Mr. Baxter began.

"Easy, father, this is my own stunt," laughed Leonard. "Here's a pencil." And the man who had forsaken the faith of his fathers, saw something in his son's face which led him to set down the desired figures. And so it was wherever the young fellow went. Parties who had been accustomed to turn pale at sight of a subscription paper could not resist his smiling, matter-of-course advances. And his best efforts were among those commonly known as "outsiders."

Meanwhile, during the summer vacation, there were signs of new life among the church people. One day the carpet suddenly appeared on the church lawn, surrounded by half a dozen capable women and "old Simon," the village carpet-beater.

Then the torn and time-yellowed window shades came down, and a bevy of girls, headed by Lida Fenton, perched on tall step-ladders, so dealt with cobwebs and dust that the windows shone as they had not for many years. New shades? Yes, for the sunshine was so dazzlingly bright that Miss Spicer gave the people no rest until they were in place. She said it was all right to sing, "Let a little sunshine in," but one at her age learned to be cautious.

As the year advanced, and the hills around West Hackett turned from green to the gorgeous tints of autumn, and then to the gray and white of winter, there was still manifest a quiet, persistent growth like that of a "century plant" which feels stirring within itself the promise of new blossoming. "It's because we've got Lida home again," Mrs. Fenton said to her husband. But he thought the "times" had something to do with the "collections," for his old account book was for once showing figures which came very near balancing.

Some said the minister was preaching more vigorously, and others that the reconstructed choir "drew," for, after being "out of breath" a year or more — a sign of serious organic disease — it had revived, and was praising God vocally. But those in whose hearts still dwelt the "faith which removes mountains" recognized that Divine love which was calling, as in days of old: "I say unto thee, Arise!"

And the same Divine Voice brought life out of death in nature, for once more the old miracle which we call "spring" was seen in West Hackett. But still the old cracked bell swung and rung as it had through the changing seasons of many years.

Mr. Fenton did not believe Leonard Baxter had succeeded in his attempt, for

he had never been called upon for that "last five dollars." The minister smiled at his fears, however, and bade him wait and see. But even he did not know where the young man sent for the bell, nor what he paid for it; but the week before Easter it came, and men were on the spot to see it properly hung. The year had passed, and the promise made at the gate was fulfilled!

Easter morning dawned bright and clear, and at the usual hour "the first bell" rang — a sweet, sonorous, jubilant call, which the glad breezes caught and carried far and wide.

Mr. Baxter heard it, and his Sunday newspaper slid from his hand as he said to himself, "That's Len's work," and something like pride stirred his unregenerate heart. The Fentons heard, and hastened to the piazza to listen and rejoice. "That's no ordinary bell," said Mr. Fenton; and Lida added, in a hushed voice: "It is saying, 'Christ is risen, is risen indeed.'"

As soon as Miss Spicer heard the bell she seized her precious calla lilies and started for the church, and was soon joined by Mrs. Granger and her two boys, all carrying beautiful, blossoming geraniums.

"I don't care if they do get mused," she declared. "If Len Baxter can get a bell, I guess it's time for the rest of us to do our part."

The two women looked around appreciatively after their work was finished, and Miss Spicer said: "It doesn't look much as it did a year ago."

"No," Mrs. Granger responded. "None of us realized how it needed cleaning till we really took hold of it, though if our own parlors had been in such a state we would have been wild."

"And to think that we cared less about the Lord's house!" said Miss Spicer, thoughtfully.

"And about *Him*," her friend interrupted. "That's what hurts me — that I had forgotten. When I heard the new bell this morning and thought of those other women — the women who were going to the grave with spices — I said, 'Thank God we can carry flowers,' and I don't care if mine do get mused!"

There were no more words possible just then, but for them, too, the stone had been rolled away.

The morning service was one of peculiar tenderness and beauty. The flowers, the singing, the sermon — all seemed a part of the great day of rejoicing. But when the minister came down from the pulpit and took the baptismal font from behind the lilies, a strange hush fell upon the audience. Then from his place in the choir came Leonard Baxter, straight and tall, and, standing before him, answered the usual questions and knelt to receive the sign of true discipleship. Then the minister said:

"For just one year a dozen Christians, scattered here and there, have been asking God to give to our small and discouraged churches some special token of His presence and leadership. We have not asked for money or temporal blessings only as they naturally follow a quickened spiritual life. I have watched with a joy beyond expression the revival of courage in our own midst — a joy crowned today

by the dedication of this young recruit. Truly we can testify on this Easter Sabbath that we know 'the power of His resurrection.'"

And like a "breath of life" was the low "Amen" from many lips.

*Newton Upper Falls, Mass.*

## THE WOMEN OF GALILEE

ERNESTINE F. TERFLINGER.

"And the women also which came with Him from Galilee." — LUKE 23: 55.

We came with Him from Galilee,  
We lingered at the cross;  
We suffered in His agony,  
We bore the awful loss.  
As mourners, in His funeral train,  
We followed to the tomb;  
Our bitter tears fell like the rain,  
Our hearts were filled with gloom.

Through two long nights, one endless day,

We held our tryst with grief;  
We could not rest, we could not pray,  
Our tears brought no relief.  
Then, ere the dawn, with eager feet,  
We hastened to the tomb,  
With precious spice, and ointment sweet,  
And costliest perfume.

We found an empty burial-place,  
But heard the angel say  
Those blessed words of truth and grace,  
That drive earth's gloom away:  
"Seek not for Him among the dead,  
But to His words give heed;  
The Lord is risen," the angel said;  
"Yea, He is risen, indeed."

Oh, blessed lot on us bestowed,  
To suffer in His pain!  
To walk with Him His weary road,  
To see Him live again.  
O Lord of Lords! O Saviour King!  
Thy name is over all;  
Our homage unto Thee we bring,  
And at Thy feet we fall.

*Takoma Park, D. C.*

## A WORTH-WHILE EASTER

HELENA H. THOMAS.

"DID you hear our lovely Easter plans, mother?"

"Yes, dear, I heard them all, but" —

"But what?" queried the impulsive girl, looking anxiously into the face of the one who usually entered into her plans without any "buts." "I can see by your telltale face that you do not approve of our arrangements, so you may as well be frank about it."

The mother remained silent, so her daughter continued, ruefully: "I told you that we were going to meet tonight to talk over our Easter celebration, but you seemed so fatigued after your journey that I thought I would not weary you with details, but took it for granted that you would enter into our plans as usual."

This was said in a tone that went straight to the heart of the mother, who hastened to say:

"You can rely on my help, dear, in just what you have already mapped out, if, after due deliberation, you still think you have decided on the best way to celebrate such an event as the resurrection of our Lord."

"But, mother, it is too late to talk of changes. Everything is decided upon."



already," said Marie, half-impatiently. "As you must know, if you were right here."

A half-amused smile overspread the mother's face, which provoked the query:

"Isn't that so? You know the girls seemed wild to carry out the plans, too."

"I was only smiling, dear, at the way you underrate your influence," was the gentle rejoinder; "for you are not only leader of your Circle, but you are a born leader as well. Now do not modestly shake your head, my child, but just recall, please, how many times my suggestion that some of your plans for your Circle might not be approved, has been met by, 'Never fear, I'll present it in such a way they'll fall right in with it,' and also how the sequel has proved the surmise correct."

"Yes, but I may as well confess, mother, that the Easter celebration, as you heard it discussed, originated with me. You see, I did not have you to advise with, as usual, and so I planned what I thought would give our Circle a good send-off, and then, after talking it over with each one separately, I called the meeting tonight; and you know how enthusiastic they all were. Can't you see, too, how humiliating it would be for me to acknowledge that I had made a mistake?"

Mrs. Carson was silent a moment, and then said, wearily:

"Won't you grant me a favor, dear?"

"Yes, mother mine, a hundred of them, if you wish!" said the impulsive daughter.

"Well, then, waive further discussion of the subject until tomorrow, but go to sleep with this prayer on your lips: 'Lord, make me willing to do Thy will!'"

A momentary look of disappointment was followed by a low assent, which ended the subject until the following morning, when it was broached by Marie saying, cheerily:

"I am willing, mother, to give up my way about the Easter celebration, but I am still in the dark as to what 'Thy will' is."

"Well, then, daughter, we can talk to some purpose," said the mother, kissing the upturned face; "but would it not be a good idea for you to call a meeting of your Circle again tonight, and then let me say what I have in mind when you are all together?"

"And not tell me in advance?"

"I will if you insist upon it, but it seems to me that it would be better for you to call up all your members by 'phone, and so avoid being quizzed as to the why of the unexpected meeting; and then be able to tell the girls when they come together that you, even, are not in the secret."

"Oh, that will let me out beautifully, mother dear! Just like you to think of it!" And off ran Marie to the 'phone, which was followed by a repetition of rings, the call for the meeting, laughter, and "That's a secret!" followed by an abrupt "Good-by!"

Evening found the members present, with eager expectation plainly written on their faces, for the "why" of all had been met by: "I'm in the dark myself,

girls. I sent that call at mother's request."

Mrs. Carson's entrance into the parlors after they were all assembled caused such a glad outburst that it was in evidence that the mother was as great a favorite as the daughter, who, after a little, said, laughingly:

"They are all too polite, Marie, to ask outright why I have taken such a liberty; so, in order to bring the 'why' of it before them, I suggest that, as leader, you call the meeting to order."

Then Marie, after so doing, in a half-confused manner added, hesitatingly: "I wish to inform you that the plans we made last night are no longer a secret. An eavesdropper heard all we said."

Here she was interrupted by cries of: "What a shame!" "How provoking, when we meant our lovely Easter Tea as a surprise to our guests!"

But when, as soon as she could make herself heard, the leader added, pointing to her mother: "There she is, let her speak for herself!" the indignation was turned to shouts of laughter and cries of: "Why, she's one of us!" "She has been our inspiration from the first!" and many similar remarks, which brought blushes to the still youthful face of Mrs. Carson.

"But wait," interrupted Marie, "until the culprit has had her say; for I more than suspect that, for once, this mother of mine is in league against us."

"Never! Never!" cried a chorus of voices, followed by: "Don't keep us waiting, Mrs. Carson!"

After thanking them sweetly for their confidence in her, the sunny-faced woman halted, until eager expectancy could be felt in the stillness of the room, and then she said:

"Yes, young ladies, I plead guilty. I felt too weary last night to extend to you the greetings of my heart, but lying on a sofa in an adjoining room I overheard all your planning. After you left, Marie, full of it, came rushing in, with beaming face, and said: 'Aren't our plans lovely, mother?' and then—"

"And then," interrupted Marie, forgetting the dignity of her position, "she gave me to understand that she did not approve of her daughter's suggestions for our Easter celebration, into which you all so kindly entered."

"Thank you, dear, for preparing my way by shouldering the responsibility," said Mrs. Carson, as the impulsive leader came to a pause. "Thank you, too, young friends, for your loyalty to my daughter as well as to myself; but Marie, dear girl, like too many who plan for Easter, forgot the lessons the day should bring to all, especially those who profess to be followers of the Risen Lord. If the unseen listener's ears did not deceive her, this Circle of King's Daughters proposes to celebrate by preparing an elaborate Easter Tea, to which each member is to have the privilege of inviting one guest—brother or friend. Am I right thus far?"

A chorus of voices answered in the affirmative, and then Mrs. Carson continued: "The proposed Tea is, as I understand it, to be given, too, regardless of expense in preparing the menu."

Here the speaker glanced about, as she came to a pause, but when no one seemed

inclined to contradict or speak, she ventured: "But, young ladies, what are you expecting to result from your efforts?"

None of the other members seemed prepared to meet the query, so Marie said, hesitatingly:

"To tell the truth, we were thinking of little beyond having a good time, mother. Though we meant it to be in keeping with the day—Easter music, and all that."

"Yes, it goes without the saying that you intended to show your colors, dear young ladies, but can you think of no better way to honor your King than by feasting those who know nothing of hunger, in any sense of the word?"

"But what can you suggest, Mrs. Carson?" earnestly queried a girl who longed to make her life of real use in the world. "You know we hunted up all the poor at the holiday season, and saw that they were fed, but we hardly wanted to repeat that at Easter, so, for want of a better suggestion, we came to the conclusion we did; but I, for one, would gladly throw up our plan for one that is really worth while."

At that another said: "I move that all who feel as Jessele does, say 'I!'"

This was responded to so heartily that Marie laughingly added: "You will have it all your own way, you see, mother."

"Thank you, girls, for your kindly spirit," said Mrs. Carson, with a choke in her voice; "but it is 'His way' I have in view for you, not mine. Now I will proceed to tell you what I had in mind. As most of you know, I have recently been called to the official head of our Old Ladies' Home; so, as never before during the past months, I have been brought in close touch with its inmates. I confess, however, that I grieve to find that, in spite of all my efforts to make them comfortable, most of them appear sad and dejected. This phase of the situation troubles me sorely, it is needless to say, for I want to see glad faces about me, if possible. The day before I was suddenly summoned East I visited the Home and went to some of the rooms of the aged inmates, and what one of them said then led to the suggestion I have in store for you. I found grandma looking so downcast that it was not easy to bring a smile to her face, so I ventured to say: 'Of course we understand that this can never seem like a real home to you, but we are trying to do all in our power to make you comfortable and happy.' Then the old lady, with tears streaming down her wrinkled cheeks, said: 'Yes, yes, I know it, and I am ashamed to complain; but I have always had young folks a runnin' in to see me where I lived! I loved 'em, too! But none of 'em come to see me here, an' I'm so—so lonesome!'"

Mrs. Carson repeated the foregoing words so feelingly that she was not the only one who brushed tears away when she came to a moment's pause. Then looking about on the faces alight with tender sympathy, the speaker continued:

"Can you not readily see, my dear co-workers in His name, that her words suggested to me a noble work for your Circle—a work that you alone, with youthful cheer, can do?"

"Yes, yes, we see!" said a chorus of voices, while the more serious member added:

"How blind we were in thinking that we had a right to spend Easter Day selfishly!"

We have not space to picture what Mrs. Carson's hint led to — indeed, that would be impossible, for the good work still goes on — but before many moments had passed the Easter Tea had been voted down; while, in place of it, the girls, with hearty unison, planned how they might bring so much sunshine to the faces of those heart-hungry ones, on Easter Day, that life would be brighter to them all the year through.

It meant some self-sacrifice, too, for they not only agreed to put the expense of the proposed "Tea" into carefully-prepared baskets of delicacies, but, as well,

to bring for each inmate of the Home a pot of Easter lilies in place of their customary gifts to one another.

A week later, when the day, twice planned for, had come to a close, Marie, looking radiantly happy, at home once more, hummed:

"Christ the Lord is risen today  
Sons of men and angels say;  
Raise your joys and triumphs high,  
Sing, ye heavens! and earth reply!"

and then remarked to her mother:

"I shall never forget how those old faces lighted up as we sang of our Risen Lord, and, somehow, the story never sounded half so sweet to me before." Then, with a sigh of content, she added: "This has truly been a worth-while Easter."

*Charlevoix, Mich.*

## EASTER DAY

Folded away in a warm brown bed,  
Sleeping as only sleep the dead,  
Primrose, lily, and snowdrop sweet  
Await the tread of a lover's feet.  
Softly the snow had covered all  
With the regal weight of an ermine pall;  
Soft and still as an angel's breath  
The same snow wept itself to death.  
But, covered close, all green things lay  
Waiting the Resurrection Day.

A sudden haze on the mountain brow,  
The cry of a bird on a leafless bough,  
The light wind stepping across the ground,  
A stir of life that is hardly sound,  
But the breast of the brown earth seems  
to shake  
With the sleeping things that begin to  
wake,  
And the bough of the bare tree sighs and  
heaves,  
And cries, "I am here!" in a burst of  
leaves,  
And the soul of the light wind stoops to  
say,  
"Awake! 'Tis the Resurrection Day."

And oh! the green on the late brown  
bough,  
And oh! the voice of the song bird now,  
And oh! the beauty of velvet spread  
In tender grass for the young Spring's  
tread!  
The snowdrops open their drowsy eyes,  
The violets whisper of April skies,  
Like birds released, do the wild weeds  
spring  
To shake on the air an emerald wing,  
And sighing lilies uncloset to say,  
"Behold the children of Easter Day."

There is no death, there is only sleep —  
The dreams of youth let the spirit keep;  
The faithless love and the broken trust  
May silent lie beneath the dust.  
The hope that was, and the dream that  
went,  
The light of the lamp that we count as  
spent,  
The faded rose from the eastern sky,  
The sunset glories that seem to die —  
They dreamless sleep on the heart of  
rest,  
The graveyard stone above them pressed,  
But, soon or late, they will start and  
rise,  
And turn to us with remembered eyes,  
And God, Himself, will smile and say:  
"Awaken, soul! it is Easter Day."

— MARGARET HUNT BRISBANE, in *Harper's Weekly*.

## AN EASTER STORY

YEARS and years ago, one bright April day, a little, hard, oval, gray-green, black-striped seed found itself lying in a field covered over with ugly, wet earth; and the seed complained because it could not see the bright sun, and must lie there and rot. It was an ambitious little seed, and had wanted to bless the world and make it better, and now it couldn't do anything at all, but just lie still in the dirty earth and feel its life rotting away. But one day something happened: it felt its little sides bursting, and lo! a beautiful light green shoot pushed its way through the dirt out into the sunlight, and the seed-shoot laughed with glee, and said:

"Ah! I now know what it was all for. I'm going to make the dark earth beautiful and green."

But all the time it felt itself growing, oh, so fast; and thousands of others with it all around, shooting straight up to the blue sky and the bright, warm sun, and the stalk cried out: "It wasn't just to make the world green and fresh; I'm going to climb right up to heaven so people can go up into the blue above and be happy because of me — that's what I was made for." But pretty soon, when it was about seventeen feet high, it stopped growing altogether, and the stalk wondered what was going to happen next. And when the bright, glossy leaves all came out, and the little, beautiful blossoms, the timid little rabbits played all around the feet of the stalks, safe from the awful dogs; and the blossoms sent out all through the air a sweet, penetrating, balsam-like fragrance, and the stalks all whispered to each other, "I guess we were made to just make a kind of safe heaven here on earth for the bunnies and cheer the people with our fragrance."

But one hot day in July a lot of men came with shining knives and cut all the fine, tall stalks down, and just threw them all over the ground, and as they lay there for two long weeks and the hot sun dried up all their rich sap, and all their glossy leaves and beautiful blossoms withered up and fell off, the stalks that had come from the ambitious little seeds cried all night long, because they knew they were after all going to be left there to die, and they hadn't done anything scarcely for the world.

But one day they were all gathered up into stacks, and the little rabbits came to hide under them again, and they began to feel a little happier, thinking maybe after all they might help some. And so they stood for two months in the cold and snow

and rain, protecting the little creatures that hid beneath. But one winter's day those dreadful men came again and scattered them all over the ground and left them to rot in the wet and cold for weeks and weeks. And as the stalks felt all their beautiful, useful parts rotting away until nothing was left except the hard, tough fibres that couldn't rot, and that surely could never do any one any good, they just cried out in one big cry something they had heard some boys say once, and that the rabbits had learned to say when the dogs caught them: "It's all up with us."

It wasn't good grammar, they knew, but it was all that they could think of, for it hurt terribly when they were taken and beaten and beaten until their poor little fibres ached and ached, and then they were beaten and beaten again until nothing at all was left except the long, tough, stringy fibres like threads.

And men came and put them in a queer-looking machine, and twisted them and twisted them into long white threads, and then fed the threads into an awful hungry-looking sort of a machine that had queer little boats shooting back and forth and back and forth. And as the hemp threads were woven into a beautiful piece of strong white canvas, the poor fibres that had suffered so thought maybe after all it paid, because, perhaps, they would be used as fine sails to carry the great stately ships with their precious freight of men and women and little children.

But one day a man came and fastened the canvas to a big wooden frame, and stretched it and stretched it till it hurt very much, and then he stood it against the wall in a room that was very pretty and cosy, and as the little hemp fibres looked all around they saw beautiful pictures and statuary and tapestries, and they said to each other: "Why, we thought we were very plain and ugly, but we must be beautiful, too, or that man with the pointed beard and bushy hair and flowing necktie wouldn't have us in his pretty room." And so the fibres rejoiced because they were considered beautiful enough to associate with so many fine things and help make the pretty room prettier.

But one day the man took a brush and covered the hemp-fibres all up with something that smelt bad, and was sticky and wet, and that the canvas was sure could never be washed off. And the fibres began to cry because they were going to be buried away from all the world now forever, and never do any one any good.

But after a long, long time, when the man had worked days and nights, always rubbing the same horrid stuff on the canvas, one day the canvas was carried off and hung up in a great long, beautiful room of a fine palace, with hundreds and hundreds of magnificent paintings, and thousands and thousands of people came and gazed and gazed at the canvas, more than at any of the other beautiful pictures, and the ambitious little hemp fibres whispered to each other: "What does it all mean?" And the great, gilt frame that was all around them said: "Why, you foolish little things, that man that worked so hard covering you all up was an artist, and he has painted on you the most beautiful face of the risen Christ that the world has ever seen, and all the world wonders."

Then the eager little hemp fibres that had waited so long and suffered so much just trembled with joy to think that out from them through all the years there would gaze to cheer and bless and uplift the weary world — the face of the Risen Christ. — REV. HENRY SEYMOUR BROWN, in *N. Y. Observer*.



## BOYS AND GIRLS

## THE EASTER MIRACLE

MARY A. WOOD.

THE children came in to breakfast with cheeks like roses. Karl said: "There was almost a frost last night. Here are the last sweet peas we shall have; the alyesum will keep, for ice doesn't hurt that, you know."

Muriel brought a tall, slender vase for the flowers that were placed on the table. The children had each tended a little garden all summer, and since the first blossoms came, they had never failed to bring a bit of sweetness for the morning meal.

"I must not wait a day longer to take up the rest of my plants. Will you help me, children?" Aunt Alice was sure of the answer before it came: "You know we will; it's better than any play."

They worked with hearty pleasure, bringing the pots, and bits of charcoal for drainage, and sand to mix with the rich loam, and in two hours the work was done.

"What is this, Aunt Alice?" asked Karl, touching with his finger a queer-looking brown bunch that seemed fastened to the stalk of a tall begonia. "Shall I pull it off?"

"How beautiful!" she said. "I am very glad to see that. No, indeed, do not disturb it. We shall see a wonderful thing by and by, I hope."

"What will it be?" asked little Muriel.

"This is a chrysalis: and we will wait, a long time it may be, and watch the changes that will come to this small prison, till the caterpillar that made this tomb for itself comes out of it a beautiful creature with shining wings."

"Oh, oh! shall we have to wait very long?" asked Karl, while Muriel said: "We are to watch it change, you know, brother; that will help us wait." But their patience was sorely tried as day after day they watched with eager eyes, and the chrysalis remained the same in size and shape and color, until Aunt Alice said: "It may be that something has injured it, and it is dead. We will wait longer."

So the winter days went by, busily and happily, and the children had quite forgotten the prisoner in the bay window until one morning Aunt Alice called them to see it. It had changed—it was growing larger and fuller and of darker color! They were full of excitement. "It is alive! It will come out, won't it?" they asked. After this, they went many times a day to look and wonder over it, till the blessed Easter-time had come.

They stood in the bay window at sunset on Saturday. "We have not much longer to wait," auntie said. "I hope we may see it when it comes." But the next morning, there on the window, in the Easter sunlight, was the beautiful creature, slowly unfolding and gently moving its shining wings.

"Oh, come quick, children!" she called, and they came rushing down the stairs to see the Easter miracle. It was

Muriel who thought first of the empty house. "See, it made a door to come out," for at one end of the shell was a tiny hole through which the new creature had come out of the darkness, leaving forever its prison-house. They watched while it half crept, half flew, up and down the glass, seeking for freedom, and when the window was opened, it floated out on the sunlit air—out and up, till it vanished from sight.

When summer came, the little sister grew weak and white, and Karl tended both the small gardens and brought the sweetest blossoms to her where she lay. Day by day she faded, growing more sweet and dear to the hearts that clung to their darling until one Sabbath morning when she left the frail little casket, her body, and went to God.

Poor Karl, frightened, mystified, blinded with tears, looked at the lifeless body. Aunt Alice came and, putting her arms around him, said: "Dear, this isn't Muriel; it is only the little house she lived in. She has left it to go to God. She has no longer any need for it. Only her body could die. Life cannot die > she is with God who gave her life."

Karl looked up with a quick smile. "Aunt Alice, is it like the chrysalis we watched?"

"My darling boy! I'm so glad you thought of that. Yes, it is very like that wonderful change we saw. Remember, dear little Muriel will not be buried in the ground; it is only this little empty house we shall cover out of sight. Muriel has not died. She is alive with God. We shall find her some blessed day."

"I think she must have been glad to go, Aunt Alice. See the smile she left us for good-by!"

Meriden, Conn.

## THE EASTER BELLS

THE child was ill. There was no doubt of that. The doctor came and looked at him a long time, and asked all sorts of questions. Then he said, "Looks like malaria."

It proved to be a slow malarial fever, which took the heart out of the child and out of his mother. The boy lay still all day long, tossing and groaning sometimes when the fever was high, then sleeping uneasily. It was impossible to interest him in anything. He was six years old, and had always been very bright and active. It seemed to the mother as if he was losing his mind.

She tried to read to him, but he either went to sleep or else asked her to stop. She brought out his playthings, but not even the woolly sheep or the soldiers or the automatic flour-mill had any charms for him. He looked at them with glassy eyes, took them in his hands for a moment, and then dropped them. When he finally refused to look at an old broken china pig, which had been the dearest object of his affections, the mother rushed from the room, and cried hard for ten minutes.

This had been going on for two weeks. The child did not grow worse, but he did not grow better. On Easter morning the chimes in a church tower a few blocks away began to play earlier than usual, and they kept on for a long, long time. The child could sing, and the tunes which the chimes played were familiar to him.

The window was open a little at the top. The mother began to think that the bells

were ringing very loud, and might disturb the child. She rose softly, intending to close the window. Suddenly she heard a faint noise from the bed. The child was humming the song that the chimes were playing. She sat down again, her heart fluttering wildly. Surely the child was better—and yet—children sometimes did these strange things when they were about to die.

The child hummed on until the bells stopped. It must have been ten minutes. Then, after lying silent for a moment, he feebly called his mother.

She hurried to the side of the bed, sat down there, and took his hand.

"What made them ring so long?" he asked.

"It is Easter, dear. Don't you remember?"

"Oh, yes!" His voice was very low. She had to bend over him to hear what he said. "That is the day Christ rose."

"Yes, yes!" she said, joyfully. "How well you remember it! I think you must be better. Are you better?"

"I don't know. But will there be flowers?"

"Oh, yes—bushels of flowers."

"Lilies?"

"Yes—ever and ever so many."

"I wish I could see them."

Some one had sent her a stem of wonderful lilies. It had nine blossoms on it; but she had hardly noticed it. All she had thought of was the sick child.

"I will bring you some."

"Oh, how pretty!" he cried, when she had brought the lilies. She held the flowers close to his face, and he breathed in their perfume.

"I'm glad it is Easter," he whispered, after awhile. "I like the lilies. I like to have them play 'Angels of Jesus.' I wish they would play it again."

He closed his eyes and relaxed his hold on the flowers, and she carried them away. Then he fell asleep, and she sent word to the church that the child wanted "Angels of Jesus" played when the chimes should ring again.

That afternoon, when the chimes played, the child hummed the tunes again. His thin white face looked transparent, and the tiny blue veins stood out a little. The mother's heart was full to overflowing, and so were her eyes.

"That is the way children always do before they die," she said to herself over and over.

In the morning he lay sleeping until long after the family had finished their breakfast. Then the doctor came, and the mother told him about the Easter music and the lilies, as they walked up the stairs together. The doctor looked sober. That confirmed her fears. He thought, too, that the child was going to die.

As they entered the room the child awoke. The doctor took his temperature and looked him over carefully.

"Is—is—he much worse?" she quavered, while the room swam round her, and she had to clasp her chair hard to keep from falling.

"Bless you, no!" said the doctor, cheerfully. "He is getting well—fever almost gone—all symptoms better. All you needed was a little Easter music—hey, sir?"

The child smiled, and grew better from that day. Every year, when he and his mother hear the Easter bells, he says: "Easter cures little boys who are sick, doesn't it, mamma?"

His mother, who cherishes a sweet superstition in her heart that there is really life in the lilies and in the music of Easter, answers, "Yes."—KATE UPSON CLARK, in *Youth's Companion*.



## NEW ENGLAND CONFERENCE

Reported by REV. GEORGE F. DURGIN.

THE Epworth League anniversary was held on Tuesday evening, Rev. F. M. Estes, president of the Conference League, presiding. Rev. Vincent Ravi read the Scripture lesson, and Rev. W. H. Powell offered prayer. Addresses were made by William B. Oliver, field secretary for the First District, and Dr. David G. Downey, pastor of St. John's Church, Brooklyn. The music was furnished by the choir of Faulkner Church, Miss Josephine Wing, director, Miss Blanche E. Webb, organist.

## WEDNESDAY

With the society that has nearly one hundred years of history, and in the commodious edifice which has a seating capacity for a thousand people—a church made memorable by the association of the names of Gilbert and Erastus O. Haven and Joseph Cummings—the 110th session of the New England Conference opened on Wednesday morning, April 4, at 9:30, Bishop David H. Moore presiding. Taking his place quietly, the Bishop said: "The Conference will be in order. Will you sing that blessed hymn, 'When I Survey the Wondrous Cross?'" For the sacramental service the presiding elders and the superannuated ministers were invited forward. Of the latter N. J. Merrill, J. F. Mears, E. S. Best, Samuel Jackson, N. H. Martin, W. M. Ayres and Daniel Richards were present. After the Bishop had consecrated the elements he served those who had first come forward; then the presiding elders had charge of the service, a large number communing.

The secretary of the last session called the roll, and 147 answered to their names. A pleasing change was made from former custom: The names of the deceased were called after all others, the Conference standing by request of the Bishop. The names of William R. Clark, John R. Cushing, Howard C. Dunham, Addison R. Jones, and Henry Lummis were called for the last time.

James Mudge was elected secretary for the eighteenth time, and named A. M. Osgood and J. P. Kennedy as assistants.

W. M. Cassidy was re-elected statistical secretary, and nominated for assistants J. W. Ward and A. B. Tyler.

G. H. Clarke was re-elected treasurer, and as assistants named J. W. Higgins, P. L. Frick, C. O. Ford, and L. J. Birney.

Alfred Noon was re-elected biographical secretary.

The standing committees were elected.

Daniel Richards, as the oldest member of the Conference, had a place on the platform during the session.

Dr. Homer Eaton presented a draft from the profits of the Book Concern for \$1,964, which goes to the Preachers' Aid fund. In an address that greatly pleased the Conference Dr. Eaton stated that the Book Concern has a surplus of \$400,000 for contingencies.

The Bishop presented the draft from the Chartered Fund for \$22.

Dr. J. T. McFarland reported a year of unprecedented success, and made an earnest plea for a sane evangelism in the Sunday-school.

It was ordered that the Preachers' Aid Committee should constitute the board of Conference stewards.

The order of the day had been fixed for the memorial service for deceased preachers, preachers' wives and widows, and the following memoirs were read: William R. Clark (83), by James Mudge; John R. Cushing (68), by Alfred Noon; Howard C. Dunham (93), by J. E. Waterhouse; Addison R. Jones (51), by James Mudge; Henry Lummis (79), by George S. Butters; Mrs. Elizabeth Beekman (63), by George S. Chadbourne; Mrs. Eliza Bowles Clark (89), by W. N. Mason; Mrs. Mary Abbe Richardson (71), by I. H. Packard; Mrs. Elizabeth Dearborn Smith (73), by J. W. Higgins. Mr. H. Lambert Murphy, of Cambridge, sang, "There is a Green Hill Far Away." It was the general opinion that, as a whole, these were the finest memoirs ever read before the Conference.

Bishop Mallalieu made an address, presenting a check for \$30 for the superannuated preachers from the profits on the sale of his two books. The total profit from these books is more than \$600, all of which has been given to the same cause.

The morning session closed with the benediction by Daniel Richards.

Bishop Moore, in his quiet and observing

way, made a very pleasing impression in this his first session with the Conference.

At 2 P. M. the Conference sermon was preached by S. M. Dick, who took for his text Matt. 5: 17. The sermon was thoughtful, earnest, and highly spoken of by all. James Mudge presided, and Franklin Hamilton read the Scripture lesson.

At 3 P. M. Bishop Mallalieu delivered his address on "Our Secondary Schools."

In the evening two services were held: First, the anniversary of the Conference Sunday-school Society, C. E. Spaulding presiding. Hamilton S. Conant, secretary of the Massachusetts Sunday-school Association, offered prayer. Addresses were made by J. D. Pickles, educational secretary of the Massachusetts Sunday-school Association, and Dr. J. T. McFarland, corresponding secretary of the Sunday School Union. The last speaker gave emphasis to the statement that the child has a natural place in the church; that he does not need so much to have a change of heart as to be kept from having a change of heart—to the bad.

The second service was the anniversary of the Wesley Brotherhood. J. W. Higgins presided. The address was given by Rev. W. H. Lawrence, of Richmond Hill, N. Y. The music was by the vested choir of the Robinson Church, Mr. R. G. Fraleigh, director and organist.

## THURSDAY

The devotional half-hour was in charge of A. L. Squier, who read from Matt. 6 and prayed, being followed by several brethren in prayer.

Secretary Mudge read the minutes of Wednesday's session and called the roll of the absentees.

By order of the Conference on Wednesday, the session of this morning was "executive," after the roll-call, until 11 o'clock.

The Bishop called the roll of the Conference, and all were passed in character except William G. Richardson, Charles F. Rice, and Charles Parkhurst. Against these three George A. Cooke brought charges. In the cases of Richardson and Rice, Cooke took thirty minutes to address the Conference after reading his charges, in each case. In the case of Parkhurst, Cooke read his charges, asked for a trial before a select number of the members of the Conference, and declined to use the half-hour for another address, which was offered him. In each of the cases J. M. Leonard moved the following resolution (with necessary change of name):

"Having heard the charges that have been presented by George A. Cooke against —, and having heard the statements of George A. Cooke, and believing that the Conference has the needed information, I move that we record the decision of this Conference that the complaints do not admit of any action by the Conference, and I accordingly move that we pass the character of —."

In each case J. O. Knowles moved the previous question, which was ordered, and the resolution was passed without debate.

On motion of J. D. Pickles, a committee on the Book Concern was ordered. The Bishop appointed G. S. Chadbourne, J. D. Pickles, J. O. Knowles, S. M. Dick, Franklin Hamilton, H. L. Wriston, R. F. Holway and H. W. Ewing.

The committee on condolences to confer with the sick consisted of G. A. Phinney, G. S. Butters, C. W. Blackett and G. M. Smiley.

J. M. Leonard, presiding elder of Lynn District, read his report, and the preachers of the district reported: "All collections taken."

Bishop Goodsell was greeted and spoke briefly.

Dr. W. F. Anderson, secretary of the Board of Education, made an eloquent and stirring address. During the last year 1,959 students have been helped, and \$108,000 disbursed. The increase of income has been 12½ per cent. over that of the preceding year.

Jacob Finger, of the Idaho Conference, was elected to elder's orders.

Bishop Mallalieu was on the platform during the forenoon.

Announcements were made, and Bishop Goodsell pronounced the benediction.

At 2 P. M. W. A. Wood preached the missionary sermon from Matt. 28: 18, and, in spite of the fact that he had heroically kept this appointment at the cost of coming to the Conference from a sick bed and at considerable risk to himself, the sermon was a remarkably strong unfolding of the power of Christ. H. W. Ewing conducted the devotions.

At 3 P. M. occurred the meeting of the Conference City Evangelization Union. E. T. Curnick presided. The addresses were: "New England Methodism and the Labor Problem," by J. F. Chase; "Decline of New England Methodism—Causes and Remedies," by C. A. Crane; "Relation of City Evangelization to Temperance," by Alfred Noon. The addresses were all excellent, and the house was crowded.

At 7 P. M. Franklin Hamilton presided at the anniversary of the Education Society. C. W. Blackett read the Scripture lesson, and E. L. Mills led in prayer. Rev. W. F. Anderson, D. D., corresponding secretary of the Board of Education, made a singularly stimulating and helpful address on "The Christian Ideal of Education," saying that this ideal stands for scholarship, character, and service.

At 8 P. M. the choir of First Church, Everett (Mr. A. A. Kingman, director, and Mr. H. A. Messenger, organist), sang, to the delight of all. This hour was assigned to the Deaconess anniversary, N. T. Whitaker in charge, who at the outset put the meeting into the presidency of Bishop Moore. "The Work of Woman in the Church" was the theme of an inspiring address by Bishop Goodsell in his most tender and earnest vein. Dr. Whitaker pronounced the benediction.

## FRIDAY

The devotions were conducted by H. L. Wriston.

The minutes of Thursday's session were read and approved.

W. T. Perrin presented a resolution requiring the committee on the nomination of the officers of societies and standing committees to report to this Conference the nominations for all the societies and committees for next year, and that this become the custom. This was adopted.

The resolutions presented by J. D. Pick-

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SPECIAL.—To meet the wishes of those who prefer medicine in tablet form, we are now putting up Hood's Sarsaparilla in chocolate-coated tablets as well as in the usual liquid form. By reducing Hood's Sarsaparilla to a solid extract, we have retained in the tablets the curative properties of every medicinal ingredient.

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les were adopted, by a standing vote, congratulating Mrs. William Butler "and her children," and the Conferences and missions of India, and the general church, on their expected visit to India next fall to attend the Jubilee.

The following were received on trial: B. F. Aldrich, J. F. Knotts, E. W. Lutterman, F. G. Potter, and B. W. Rust. W. C. Hodgdon was admitted, to be immediately transferred to the Minnesota Conference.

Rev. Robert Forbes, first assistant secretary of the Board of Church Extension, convulsed the Conference with an absolutely fresh, terse, humorous introduction and made a telling appeal for Church Extension.

G. R. Moody, J. E. Charlton, D. H. Gerish, Wm. Hodge, Arthur Wright, and E. D. Lupien were advanced to the studies of the second year.

Those advanced to the studies of the third year are: T. C. Cleveland, N. E. Richardson, H. W. Hook, T. J. Judge, H. S. Wilkinson, and J. M. Gage.

The advanced from the third to the fourth year are: E. L. Smiley, J. E. Lacount, D. L. Martin, and E. L. Mills.

H. S. Dow had completed the studies of the second and third years, and was advanced to the studies of the fourth year.

These who had completed the course of studies and were "graduated" are: W. W. Guth, W. G. Chaffee, F. M. McConnell, H. S. Wilkinson, and Elihu Grant.

H. B. Potter was transferred from the Erie Conference and "graduated."

The young men elected to elder's orders are: H. B. Potter, J. E. Charlton, W. W. Guth, H. W. Hook, W. G. Chaffee, F. G. Potter, F. M. McConnell, S. W. Corcoran, and C. P. Pledger.

Presiding Elder Richardson read his report of the year on Springfield District. The roll of the district was called for the report of benevolences.

The Bishop introduced to the Conference Revs. H. H. French, pastor of Malden Congregational Church; Roscoe Sanderson, Edgar Blake, and Silas Quimby, of New Hampshire Conference; G. E. Stokes, of Northwest India; J. S. Thomas and W. H. Allen, of New England Southern Conference; J. F. Brant, of the Anti-Saloon League; M. V. B. Knox, of North Dakota Conference; and L. L. Harris, of East Maine Conference.

Dr. M. D. Kneeland presented the cause of the Sabbath Protective League, making special appeal for interest in matters now before the Massachusetts General Court; and W. T. Perrin presented a petition to the Senate asking for the passage of Senate bill 134, as amended and engrossed by the House in the interest of better protection of the Sabbath. This was adopted.

E. M. Taylor called attention to the nearness of the grave of Bishop Gilbert Haven, and moved that a meeting be held there at noon on Saturday. This was passed by a standing vote, and referred to the committee having charge of Conference arrangements.

John Galbraith, presiding elder of Boston District, read his first report, and the roll of the district was called for the benevolence reports.

W. H. Dockham introduced a resolution, thanking Mr. Charles E. Trowbridge, of Worcester, for his gift of \$5,000 to the City Mission and Church Extension Society, which was given to the Webster Square Church. This was adopted, and Mr. A. B. F. Kinney, president of the Society, was introduced to the Conference.

Franklin Hamilton offered a resolution, heartily thanking Dr. Arthur Little, of Dorchester, and his church for granting the Methodist Episcopal Church in Mattapan the opportunity for carrying on its work unhampered by any unnecessary competition.

The Bishop introduced W. I. Haven, who, in turn, introduced Rev. C. M. Southgate, superintendent of the Massachusetts Bible Society.

Bishop Goodsell pronounced the benediction.

At 2 P. M. the anniversary of the Preachers' Aid Society was held. L. B. Bates presided. Strong and pertinent addresses were made by A. B. Kendig and J. F. Allen.

In the evening, at 7 o'clock, William M. Flanders, Esq., of Newton Centre, presided at the anniversary of the Church Extension Society, and Dr. Robert Forbes read the promise contained in his speech of the morning hour, entertaining, interesting, and informing the great audience for nearly an hour.

The anniversary of the Conference Temperance Society followed the other meeting

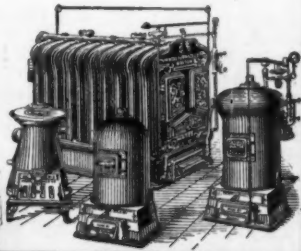
# MAGEE HEATERS

"Blest power of sunshine! Genial day!  
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immediately. J. H. Thompson presided, and Rev. E. L. Eaton, D. D., of Madison, Wis., spoke with pleasing effect on "The Political Aspects of Temperance Reform," giving emphasis to the necessity of the financial and moral planks in the platform. This was a masterful presentation. Music was furnished by the Centre Church choir, John W. Webster, director, and W. W. Chute, organist.

The putting of two anniversaries into one evening is embarrassing to both programs, and is strongly condemned by many.

## SATURDAY

With devotions conducted by George R. Grose, and the reading of the minutes of Friday's session by Secretary Mudge, the morning session was opened.

C. W. Blackett, A. P. Sharp, and C. E. Holmes were made a committee to nominate the trustees.

All persons other than official visitors who desire to speak before the Conference were referred to a committee consisting of J. F. Allen, John Bowler, F. T. Pomeroy, E. P. Herrick, and B. F. Kingsley.

Recommendation was made to the committee who shall have charge of the arrangements for the next Annual Conference that only one anniversary be held each evening.

G. S. Butters moved the reconsideration of yesterday's vote, whereby the admissions on trial were limited to five. On reconsideration, the Conference substituted six for five, and C. P. Pledger was admitted.

A. B. Kendig moved, and the Conference ordered, a committee, consisting of Franklin Hamilton, L. W. Staples, and W. D. Bridge, to present a report on the Wesley Brotherhood to this Conference.

John Galbraith moved, and the Conference voted, to appoint two Conference evangelists.

James Mudge stated that next year W. J. Heath will finish fifty years in the ministry, and he was invited to preach the Conference sermon.

Charles Parkhurst represented the Wesleyan Association and ZION'S HERALD, as editor, discussing the conditions of religious journalism, and presented a check "for these gray haired, worn-out preachers, and not these alone, but their wives." This check was drawn for \$348.

C. F. Rice read his first report as presiding elder of Cambridge District, the roll was called, and the preachers reported, "All collections taken."

Bishop Moore, who has made a notable episcopal record for not making many short addresses, took occasion to commend ZION'S HERALD, saying: "No better expenditure of our funds could be made than in the support, it need be, of our church periodicals;" and in closing he called ZION'S HERALD "the morning star of Methodist journalism."

B. F. Aldrich, W. H. Upham, William Berkeley, W. J. Aker, M. L. Robinson, W.

S. Trosh, R. W. Adair, A. F. Reimer, H. C. Levenworth, F. F. Lewis, and G. C. Selle were elected to deacon's orders.

A. S. Gregg spoke briefly and well in the interests of the International Reform Bureau.

W. I. Haven represented the American Bible Society, bringing the glad news, "Out of debt."

The class for admission into full membership was called, and T. C. Cleveland, N. E. Richardson, H. W. Hook, T. J. Judge, H. S. Wilkinson, J. M. Gage, W. W. Guth, W. G. Chaffee, F. M. McConnell, and H. S. Dow made up a class of young men of great excellence and promise, who have already proven their gifts and graces by good works. The Bishop made a refreshingly common-sense, sympathetic and helpful address, the disciplinary questions were answered, and the class admitted.

Franklin Hamilton offered a resolution of sympathy with Hon. E. H. Dunn, of Boston, who is very ill, and Conference adopted the same by a standing vote.

F. W. Collier read the appointments of the Sunday preachers, and Bishop Moore dismissed the audience with the benediction.

The Conference, to the number of 140, and friends, gathered at the grave of Bishop Gilbert Haven, at the noon hour, where Bishop Moore presided over a proper and touching memorial service (reported in another column).

At 2 P. M., the anniversary of the Woman's Home Missionary Society occurred, Mrs. E. M. Taylor presiding, Mrs. May Leonard Woodruff, of Plainville, N. J., made the address, having for her topic Porto Rico.

At 3 P. M., the Woman's Foreign Missionary Society held its anniversary. Mrs. John Legg presided, and Dr. Franklin Hamilton delivered the address.

The church was crowded for both services, and each address was of great excellence.

At 7.30 P. M., the Freedmen's Aid and Southern Education Society anniversary occurred, J. E. Waterhouse presiding. B. L. Jennings read the Scripture lesson, and James Sutherland offered prayer. The music was furnished by the chorus choir of the Faulkner Church, Miss Josephine Wing, director, and Miss Blanche E. Webb, organist.

## SUNDAY

A Conference week of unusually clear skies and delightful weather was crowned with a most beautiful Sabbath day. At 9 o'clock Centre Church was well filled, and later was crowded. E. S. Best led a love-feast, which was earnest, quiet, and worshipping.



The pastor of the church, the four presiding elders, and those who had part in the opening services, were on the platform with the Bishop. The special numbers of music were furnished by the Centre Church choir. Bishop Moore preached from the first clause of Isaiah 53:11.

The consecration of Misses Jennie J. Chisholm and Sadie A. Hagen as deaconesses followed.

At 3 P. M. occurred the ordination of deacons and elders, in the presence of a congregation that filled the church to its utmost of standing room. The presiding elders and Dr. J. D. Phelps, a former pastor of this church, now of Syracuse University, had part in the ritual service, and with L. W. Staples and Joseph H. Mansfield assisted in the ordination of the elders, Bishop Moore ordaining both classes.

The deacons are: R. W. Adair, W. J. Aker, D. B. Aldrich, William Berkeley, H. C. Levenworth, F. F. Lewis, A. F. Reimer, M. L. Robinson, W. S. Trosh, and W. H. Upham.

The elders are: W. G. Chaffee, J. E. Charlton, S. W. Corcoran, W. W. Guth, H. W. Hook, F. W. McConnell, C. P. Pledger, F. G. Potter, and H. B. Potter.

The vested choir of the Robinson Church sang at the opening of the service, and at the close Prof. Samuel J. MacWatters, of Boston University, sang, "Ye are Mine," a solo written by him, both in words and music, especially for this occasion, and dedicated to Prof. Borden P. Bowne. It was highly commended by some musicians who were present.

At 7 P. M. the anniversary of the Conference Missionary Society was held. J. D. Pickles presided. Franklin Hamilton and Dr. S. O. Benton, recording secretary of the Missionary Society, were the speakers. Both addresses were excellent.

#### MONDAY

E. L. Mills conducted devotions. The secretary read the minutes of Saturday's session.

Bishop Moore announced the transfer to this Conference of George M. Bailey from the East Maine Conference, and Edward Marsh from the Troy; also, from this Conference, G. A. Cooke to the Troy. Otto Anderson to the Austin, and W. W. Shenk to the Puget Sound. During the year Albert Beal was transferred to the Ohio Conference.

C. W. Blackett, Alexander Dight, R. E. Bisbee, W. I. Shattuck, and L. A. Nies were elected triers of appeals.

The Bishop appointed R. T. Flewelling to preach the Missionary sermon next year, with A. H. Herrick, alternate.

J. M. Leonard read the report of the Conference trustees and the report of the Conference stewards.

The following changes of relation were voted: Otto Anderson from superannuated to effective; John Peterson from effective to superannuated; Daniel Richards from supernumerary to superannuated; L. L. Beeman, Garrett Beekman, H. B. King, and L. E. Bell from effective to supernumerary; L. J. Birney from supernumerary to effective.

The list of supernumerary preachers was called: C. A. Littlefield, G. A. Perkins, B. J. Johnston, J. C. Ferguson, Edward Higgins, P. R. Stratton, G. L. Collier, Alonzo Sanderson, G. W. Tupper, J. H. Humphrey.

The superannuated list was called: C. H. Vinton, H. S. Booth, L. A. Bosworth, W. M. Ayres, N. J. Merrill, F. T. George, W. J. Hambleton, N. H. Martin, T. B. Smith, Victor Witting, J. B. Gould, William Pentecost, Daniel Dorchester, V. M. Simons, M. H. A. Evans, G. R. Bent, D. H. Ela, W. N. Richardson, Daniel Steele, J. G. Nelson, W. D. Bridge, S. H. Noon, E. S. Best, E. H. Tunneliffe, J. F. Mears, G. W. Coon, Charles Nicklin, W. H. Thomas, Samuel Jackson, A. J. Hall.

H. P. McCormick, of the Congo Mission, spoke of the needs of this mission field.

J. D. Pickles presented a resolution petitioning the President of the United States to exert his influence, so far as possible, in the removal of the distressing condition in the Congo.

T. A. Hildreth represented the Deaconess Association. N. T. Whitaker read the report of the Conference Deaconess Board. A committee, consisting of M. G. Prescott, John Wriston and Arthur Bonner, was elected to solicit money to finish raising funds for a ward in the New England Deaconess Hospital.

After a letter from S. L. Gracey had been read, Bishop Moore spoke in high com-

mendation of Consul Gracey and his work in China.

An invitation from the quarterly conference of First Church, Lynn, was referred to the Conference Bureau.

G. H. Clarke presented the auditor's report.

Jesse Wagner presented the report of the Preachers' Aid Society.

George Skene read the report of the commission authorized to investigate the relations of the Conference to the Wesleyan Association and ZION'S HERALD.

John Galbraith presented resolutions requesting the Boston Wesleyan Association to take under advisement the change of its charter, so that its members be elected for five years, and so that each of the six New England Conferences shall have one minister a member of the Association.

W. A. Wood read the report on ZION'S HERALD.

W. D. Bridge read the report of the special committee on the Wesley Brotherhood.

All the foregoing resolutions and reports were adopted.

Near the close of the morning session Mrs. William Butler came in, was conducted to the platform, and was enthusiastically greeted.

At 2 P. M. G. S. Chadbourne presided. Frederic Woods offered prayer.

Miss Myra E. Porter, of Good-Will Farm, Hinckley, Maine, told the Conference about this charity work for children.

Miss Clementina Butler addressed the Conference concerning the India Jubilee.

The following were elected visitors to the educational institutions: To the Boston Correspondence School, L. W. Staples, G. F. Durgin, E. M. Antrim; Wesleyan Academy, S. M. Dick, J. W. Stephan, W. I. Shattuck; Boston University School of Theology, E. A. Blake, L. J. Birney; Wesleyan University, John Galbraith, H. W. Ewing; Woman's College of Baltimore, C. W. Blackett; Drew Theological School, F. C. Haddock, L. A. Nies.

Reports from committees were made: A. M. Osgood for the Seamen's Aid; C. H. Hanford, Temperance; E. T. Curnick, City Evangelization; W. F. Warren, Church Federation; James Mudge, Missions, F. M. Estes, Epworth League; H. L. Wriston, Book Concern; C. H. Stackpole, nominations; Franklin Hamilton, education; E. T. Curnick, Boston Correspondence School; C. W. Blackett, Aggressive Evangelism; J. P. Kennedy, Church Extension; H. L. Wriston, Sustentation Fund; T. C. Martin, Aggressive Methodism; A. H. Herrick, Tracts; W. T. Perrin, the Lord's Day; G. S. Chadbourne, Church Aid; G. S. Butters, American Bible Society. All these were adopted.

C. E. Davis was elected trustee of Wesleyan University.

A. A. Wright, dean of the Boston Correspondence School, addressed the Conference.

J. M. Leonard read the report of the Sustentation Fund; also the auditors' report on the same, and moved that the money received from the Book Concern and the Wesleyan Association be divided, three-fourths to the Preachers' Aid and one-fourth to the Sustentation Fund societies. The reports were adopted and the division ordered.

The committee on Book Concern gave "prolonged and patient hearing" and investigation to matters that came before them, and reported:

"In the judgment of your committee the complaints of bad management contained in a pamphlet recently published and widely circulated are not sustained by any evidence. It is frankly acknowledged by the publishing agents that in the great volume of business done some things that were objectionable slipped in, but as soon as discovered they were immediately thrown out."

T. C. Watkins read the report of the Conference Bureau. G. S. Chadbourne and Mr. C. H. J. Kimball were re-elected members of the Bureau.

J. B. Brady requested a supernumerary relation, which was granted.

Walter Healy presented the report of the committee on Resolutions, thanking all who had contributed to the care, convenience, comfort and success of the sessions. The secretary put the motion concerning the Bishop, which was passed by the Conference standing, amid prolonged applause.

At 7 P. M. Miss Gertrude San Souci, of Minneapolis, gave a much-enjoyed organ recital.

G. A. Cooke led the devotions. The relation of William Wignall was changed from effective to superannuated.

Joseph H. Mansfield, J. M. Leonard, and J. W. Higgins were elected trustees.

A. P. Sharp and T. C. Watkins were elected auditors.

T. C. Martin was elected general secretary of Aggressive Methodism and head of the bureau of supplies.

Reports of committees were made: G. H. Clarke for Sunday school; B. L. Jennings, Freedmen's Aid; J. W. F. Barnes, Prisons and Prisoners. All were approved.

A committee on Labor, to report to the next session, was ordered, and J. F. Chase, J. D. Pickles, G. H. Spencer, G. R. Grose were appointed.

W. M. Cassidy, statistical secretary, and G. H. Clarke, treasurer, read their reports, which were approved. These reports show general gains in full members, 532; in cash salaries of pastors, \$2,989; in missions, \$110, besides about \$1,000 which could not be reported; in Freedmen's Aid, \$1,977; Church Aid \$2,135; Deaconess offering, \$1,750. The W. F. M. S. made a gain of \$5,019, largely due to a special gift from Worthen St., Lowell. The gain in cash giving of the W. H. M. S. is \$1,132. The Conference claimants offering is \$1,036 less than last year. On suggestion of the treasurer, L. B. Bates made an appeal for \$145, the balance needed to replace the money borrowed to settle the account of the field agent of the Preachers' Aid fund last year. It was all pledged.

The collection taken for the janitor amounted to \$51.

The minutes were read, and the Bishop made an address of sweet, rugged tenderness, full of brotherly counsel, comfort, and prayer.

Hymn 227 was sung, and G. S. Butters offered prayer.

Adjournment was ordered, and the appointments were read, as follows:

#### Boston District

JOHN GALBRAITH, Presiding Elder

P. O. Address, 690 Adams Street, Dorchester.

#### BOSTON:

Allston,	J. F. Chase
Appleton,	T. W. Bishop
Baker Memorial,	A. P. Sharp
Barnam Memorial,	F. G. Potter
Bethany,	L. H. Packard
Bromfield Street,	C. H. Stackpole
City Point,	Supplied by Edward Bishop
Dorchester, First,	W. H. Powell
Egleston Square,	C. P. Pledger
First Church,	Franklin E. Hamilton
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## THE SUNDAY SCHOOL

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## Lesson IV --- April 22

## JESUS, THE SINNER'S FRIEND

LUKE 7:36-50.

TIME. — Probably the summer of A. D. 28, during the second preaching tour. The lessons are now for a while following the chronological order of events.

PLACE. — Some town in Galilee.

HOME READINGS. — Monday — (April 16) Luke 7:29-35 Tuesday — Luke 7:36-50 Wednesday — Luke 5:27-32 Thursday — Luke 19:1-10 Friday — Luke 15:1-10 Saturday — Luke 15:11-24 Sunday — Rom. 5:1-8.

GOLDEN TEXT. — "Thy faith hath saved thee; go in peace." — Luke 7:50.

"Thy faith" — not anything else; and no man or woman ever has been or ever can be saved except by faith. Not by knowledge; for knowledge, so far from producing that poverty of spirit necessary for salvation, often produces pride and self-sufficiency. And, besides, much knowledge is not possible except for a few. Not by good works; for the woman had no good works, but instead a life of sin. Besides, good works are not the cause but the effects and evidence of salvation. It was faith. But we must remember that the woman's faith was no theological faith. We have no means of knowing what her thought about Jesus was. It is altogether probable that she had no comprehension of Him in His higher nature. She knew nothing about any theory of salvation. Indeed, it is doubtful whether she was consciously seeking salvation at all. It does not appear that she was asking for pardon, or that she at all expected Jesus to forgive her. Neither did the palsied man whose friends let him down through the roof at Capernaum. Faith does not need to be formulated into a creed. There may be a perfect creed without any faith, and there may be great faith without any clearly defined creed. The faith of which Jesus spoke was of the heart. Some teachings of Jesus to which the woman had listened, or some words which she had seen, or some words of His spoken directly to her, had stirred in her a great longing for a holy life. Jesus had brought light and hope to her, and she came expressing her love and gratitude in tears and the perfume of the outpoured richness of her alabaster box. She was expecting nothing, was anxious only that she might give expression to her broken and grateful heart. And Jesus saw what was in her heart, and called it faith, and bade her go in peace.

## The Meaning Made Plain

I. Our Lord the Guest of a Pharisee (Verse 36). — 36. One of the Pharisees — Simon by name (verse 40) — a common name; nine persons bearing it are mentioned in the New Testament. This man probably was one of the better class of Pharisees who at the outset respected our Lord's teachings (John 12:42; Luke 11:37-39). Desired him that he would eat with him. — Only Luke, who "would not have his readers imagine that Jesus dined only with such people as he met in Levi's (Matthew's) house," records this incident. It is a mistake to identify this feast with the feast at Bethany (Matt. 26:6; Mark 14:

3; John 12:1). Even Holtzmann sees original features in this story which prevent its identification with the other. Jesus went ["entered"] into the Pharisee's house. — He seems to have accepted all invitations; thus contrasting with His great forerunner, who was an ascetic, and influenced men by the method of isolation, while Jesus was a genial man, and influenced men by the method of sympathy" (Bruce). Sat down to meat — "reclined at table."

II. A Sincere Penitent (Verses 37, 38). — 37. Behold. — A word introductory to something surprising. A woman in the city which was a sinner ["a woman who was in the city, a sinner"]. — The arrangement of words in the Greek implies that her manner of life was generally known "in the city." Dr. Balmain Bruce conjectures that the city was Capernaum, and that the woman had been a guest and listener at the feast in Levi's house. An early and persistent tradition makes the city Magdala and the woman Mary Magdalene. When she knew — perhaps by accident, but the Greek hints at painstaking inquiry as to His whereabouts. Jesus sat at meat — "He was sitting at meat." Why is the Pharisee's house so often repeated? "It was a formidable place for one like her to go to; but what will not love dare?" In the Orient street loungers sometimes come into a festal hall and take their places around the walls, uninvited, but unchallenged. In the Arabian nights there are many illustrative incidents of this sort. But this woman came not to see or to be seen, but to meet Jesus. Brought — she had come on purpose to bring. An alabaster box — "an alabaster cruse." Ointment — a sweet-smelling unguent.

38. Stood at his feet behind him ["standing behind at his feet"]. — The guests reclined on lounges, each on his left side, with his face toward the table and his feet outward. She did not venture near enough to anoint His head, as Mary did. Her weeping shows her profound emotion. Began to wash his feet with tears ["began to wet his feet with her tears"] — not, of course, with any intention of doing so, but as involuntarily as she had wept. (Compare Mark 14:3-9.) The word "began" implies that she was not at first aware her tears were falling there. Did wipe them with the hairs of her head ["wiped them with the hair of her head"]. — This also was unplanned — an eager effort to undo what might have seemed presumptuous. Apparently her hair was flowing over her shoulders, a thing which in that age and land would show "what manner of woman she was." Jewish women especially "deemed it a point of honor to keep their hair concealed in public." Kissed his feet. — Greek, "kissed much;" fervently and repeatedly. (See Matt. 26:6-9.) Among the heathen kissing of feet was recognized as an act of homage. Anointed them — gently stroked them with the odorous liquid which she carried in her "alabaster." This was the one act she had come of set purpose to do. All the rest was done impulsively, under the rush of feeling.

III. The Pharisee's Bad Logic (Verse 39). — 39. — The Pharisee. — For the fourth time the man is designated by the name of his class. He is about to act characteristically. Spake within himself — thought without words. This man — literally, "this one," an expression of contempt. If he were a prophet. — Some ancient authorities read, "the prophet." Like the woman of Samaria, the Pharisee expected the prophetic character to be manifested in the power to read the secrets of men's hearts. A prophet was "the man whose eyes are open" (Num. 24:3). Would have known ["perceived"]

who and what manner of woman this is that toucheth him, etc. — He cannot believe that a pure character would suffer the slightest contact with an impure one. There is an imputation against the woman in the phrase, "that toucheth him." The Pharisee would not credit her with any but evil purpose. He may have thought, also, that her touch made Jesus ceremonially unclean.

IV. The Two Debtors — A Parable (Verses 40-43). — 40. Jesus answering. — "He heard the Pharisee think," and proceeded, like a true prophet, to answer unspoken reasoning. Simon, I have some what to say unto thee. — The manner is that of the friendliest intercourse. The word "thee" is made emphatic in the Greek. Not the sinful woman just now needs prophetic guidance so much as Simon the Pharisee. Master ["Teacher"], say on. — Whether a prophet or not, Jesus is a rabbi, and the Pharisee is bound to be polite.

41. There was a certain creditor which had two debtors ["A certain lender had two debtors"]. — The story implies that the lender was not a usurer or money-lender, but a creditor. It will bring the conversation closer to us to remind ourselves that "a sinner and a debtor were interchangeable terms in biblical Greek." The one owed five hundred pence ["shillings"], and the other fifty. — The woman was emblemized by the first, the Pharisee by the second, and yet neither seems to have apprehended this. The parable resembles that in Matt. 18:23-25, but it is only a resemblance of machinery and plot. The moral is different. "The frequency of our Lord's illustrations from debtors and creditors shows the disturbed and unprosperous condition of the country under Roman and Herodian oppression."

42. When they had nothing to pay

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["they had not wherewith to pay"].—"In the application this means that both Simon and the woman had failed to render obedience to God." Omit frankly. Forgave them both—canceled the obligation. Tell me, therefore, which of them ["Which of them therefore"] will love him most?—Out of gratitude.

43. Simon answered.—Promptly, but superficially. I suppose that he ["He, I suppose,"] to whom he forgave ["the"] most.—Simon apparently did not yet fore see our Lord's application. He had spent his life in arguments about duties and ceremonies, and may have supposed that Jesus was propounding an ordinary rabbinical problem. Not one word had yet been said about the woman's act.

V. The Pharisee and the Sinner Contrasted (Verses 44-50).—44-46. He turned ["turning"].—The woman was first to be used as a text or illustration for Simon, and then to be directly addressed. Seest thou this woman?—He had seen her, and had not considered her. What was most significant about her he had not seen at all. She was labeled a sinner, and Simon assumed that she was one, and had no further curiosity about her or sympathy with her. But the Master now raises her on a lofty pedestal. I entered into thine ["thy"] house—I am thy guest, not hers. Thou gavest me no water for my feet; but she hath washed ["wetted"] my feet with tears ["with her tears"] and wiped them with the hairs of her head ["with her hair"].—To bathe the feet was an agreeable attention to a guest in that hot country where no one wore anything like our shoes, but only soles bound about the feet. It may not have been discourteous to have omitted this, but certainly it would have been courteous to have done it. Thou gavest me no kiss; but this woman ["she"] since the time I came in hath not ceased to kiss my feet.—Kissing seems to have been a mark of respect for rabbis. Judas' kiss was very probably the habitual salute of our Lord's disciples. (Compare Acts 20:37; Rom. 16:16; 1 Cor. 16:20.) My head with oil thou didst not anoint; but this woman ["but she"] hath anointed my feet with ointment.—The original for "she" in each case is that contemptuous phrase, "this one," which expressed Simon's feeling about her. Study the contrast: Simon withheld water, the woman gave tears; he turned from the Master's cheek, she kissed His feet; he economized his olive oil which was sometimes placed upon the hair of a specially honored guest, she gave her vase of rarest perfume; he treated the Lord with critical courtesy, she adored Him.

47, 48. Wherefore I say unto thee.—Because of the contrast. Her sins, which are many, are forgiven.—"This is a case not of a courtesan acting in character, as you have supposed, but of a penitent who has come through Me to the knowledge

that even such as she can be forgiven. That is the meaning of this extraordinary demonstration of passionate affection." For she loved much.—This phrase is frequently explained by understanding the word "for" to mean therefore, and saying that love was not the reason for her forgiveness, but the result. She shows her consciousness of forgiveness in the grateful love she manifests. But the simplest meaning of the phrase is the best; and the words of verse 50 preclude all false inferences as to the means of salvation. But to whom little is forgiven, the same loveth little.—The words to the woman are personal, for she needed encouragement. The words about Simon are put into general form: he can make his own application. He said unto her, Thy sins are forgiven.—He gives her a direct reassurance and makes known her pardon to all.

49, 50. They that sat at meat—probably mostly Pharisees. Who is this?—What authority has he? Forgiveth sins also—"even forgiveth sins." Astonishing teachings and astounding miracles are nothing when compared with this claim. Thy faith hath saved thee.—Her believing acceptance of Jesus as Saviour; her dependence upon God. The peace is that rest of soul which Jesus offered to all that would come to Him (Matt. 11:28-30).

#### Nails for the Teacher's Hammer

1. This anointing of Jesus and the anointing at Bethany furnish a striking coincidence. (See John 12.) In both cases the name of the host was Simon (Mark 14:3), and in both cases the name of the woman who anointed Jesus was Mary (if, indeed, we may assume this to have been Mary Magdalene; see note on verse 37). In both cases complaint was made concerning the act—in the case of the lesson by Simon because Jesus permitted a "sinner" to touch him; in the case at Bethany by Judas because of the waste of the costly ointment. The teacher can easily point out the features in which the two stories are in contrast.

2. Simon the Pharisee was incapable of understanding either the woman or Jesus. It was characteristic of the Pharisees, in their sense of self-righteousness, that they had no sympathy with those who were disreputable sinners. They preached no gospel of recovery for a woman fallen from virtue. That such an one could repent and rise again to purity, they never dreamed. Simon, therefore, looked with cold disdain upon Mary. And he was incapable of understanding Jesus. His contempt for one who gave any recognition to a "sinner" was scarcely less for the sinner. Self-righteousness blinds the eyes both to a sinful character and a holy character.

3. We must suppose that Mary Magdalene had come under the influence of Jesus before the event of the lesson. Jesus had doubtless been teaching in the neighborhood, and she would have had opportunity to hear Him. She may have heard testimony of some whom He had healed and forgiven. It is possible that Jesus had specially spoken to her, and spoken words specially adapted to her that had gone as an arrow to her heart. In some way He had arrested her in her life of sin and awakened her to a desire for purity. She followed Him into Simon's house, disregarding of all formal proprieties, that she might express her love and gratitude.

4. This case shows us that there is an attraction between the most sinful and the most holy. The sinful are drawn toward the holy because they see in them what they would like to be, and because of the feeling that only from the holy can they obtain any help; and the holy are drawn toward the sinful because true holiness is always highest love, and love is compassionate and very pitiful. Sinful men and women yet feel freest to pour out their hearts to the purest people whom they know. Guilt will make its confession to innocence. And the purest in heart are most tender toward the fallen.

5. The case of Mary Magdalene shows that the beginning of the Christian life is a personal affection for Jesus Christ. This is the story of her conversion. But how simple it is! She

saw and heard Jesus and His words, and the sense of His holiness and inspiration to hope which He imparted to her, awakened her to her sinfulness and to a longing for a pure life. But it all centred in Jesus. She had no theology, but she had boundless confidence in Him. She loved Him much, and so was forgiven much. When the soul begins to go out in love for Christ, its sins begin to fall away. When Jesus looked on Peter after his denial, Peter's heart broke in penitence. So this woman's heart broke and her tears fell because she had seen and heard Jesus. And people now can only become Christians by falling in love with Christ.

6. This case illustrates what Jesus declared concerning the Pharisees, "The harlots go into the kingdom of God before you." Simon thought himself to be righteous; Mary knew herself to be a sinner. Simon felt no need for repentance; Mary wept in deep contrition. Simon treated the Lord with cold discourtesy; Mary bestowed upon Him the utmost token of love. Simon sat at table with the Son of God, and had he known his opportunity, might have received the gift of eternal life. But he sneered and complained, and his great Guest left him poorer and blinder than when He came into his house. But Mary, penitent and humble and loving, received from the Master the gracious words: "Thy faith hath saved thee; go in peace."

Christianity began in enthusiasm. That may seem a rather light word to describe the genesis of a religion, but the appropriateness of the description appears when we consider the etymology of enthusiasm—God in us. Pentecost was a scene of power and promise because those marvelously preaching disciples were men not full of new wine, but full of God. Spinoza was called a God intoxicated man, yet that was only the intellectual delirium of a speculative pantheism. The Christian is a God-inspired man. His glory is in the presence of a personal God tabernacled in his soul, and so creating all those enthusiasms and energies which are needful to fulfill the highest ethical ideals and to impel to the completest sacrifice.

#### High Pressure Days

Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the praiseworthy effort to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

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### Dedication in Shirley, Me.

Feb. 8 was a red-letter day in the history of the town of Shirley, when the first church building was completed and dedicated to God and the use of the Methodist Episcopal Church. This fact is of note when it is taken into consideration that the town has been incorporated for seventy-two years, and no church building of any denomination has hitherto been erected. About four years ago Rev. C. H. Raupach began services in a schoolhouse and organized a church. In 1902 Rev. A. D. Moore was sent to Greenville Junction and Shirley. The first two years of this pastorate, especially in Shirley, were years of seed-sowing and careful culture of the seed sown by his predecessor, until in April,



REV. A. D. MOORE

1905, the people who believed in the Gospel of their Lord and Saviour as preached by the representatives of the Methodist Episcopal Church, decided that the time had come when a church building was a necessity. A subscription was started, which grew until the pledges made an edifice possible. One of the best and most central lots in the town, together with the lumber for the frame and closing in, was given by Mr. and Mrs. A. T. Mitchell, whose son, Alphonso, has of late taken a leading place in the little society. In June ground was broken for the foundation. The services of Mr. Frank Hubbard, of Guilford, were secured as architect and



SHIRLEY (ME.) CHURCH

foreman of the building. It was not a project which had behind it the wealthy man with money, power and influence, but it progressed nevertheless, for it was supported by a faithful,

praying, laboring band. Once begun, it was carried through to a finish.

On Feb. 8, an ideal winter day, the people flocked to this little church in Shirley. Rev. Smith Baker, D. D., came from Portland; Rev. B. F. Simon, Ph. D., from Bangor; Rev. Israel Luce, of the Maine Conference, from Waterville; Rev. I. H. Lidstone and a goodly company from Guilford; while some seventy-five came from Greenville. At 2 P. M. Dr. Smith Baker preached the dedicatory sermon from Psa. 122:1: "I was glad when they said unto me, Let us go up into the house of the Lord." Although Dr. Baker lacked but a few days of filling out the allotted years, yet he presented the thought of "What the Church Stands for" with a force, vigor, and inspiration that would grace a man in the full enjoyment of his powers.

After the sermon, A. C. Mitchell, treasurer of the building committee, made the financial report, showing that the completed church, including bell, organ, and furniture, had cost \$2,500, and outstanding bills of \$645 called for the raising of that sum to dedicate free of debt. Dr. Baker presented the indebtedness to the people, and asked them to remove this obstacle, and in a short time some \$500 was raised. The dedication followed, in which service the pastor, Rev. A. D. Moore, was assisted by Revs. I. H. Lidstone and Israel Luce. As the trustees came forward to present the church for dedication, a holy hush rested upon the audience. One of those men alone had made the church possible—a man nearing his 93d birthday, bent under the weight of many years, leaning heavily upon his staff. Mr. Joseph Dennen is by no means a rich man, but out of the small sum of \$2,000 he had given some \$640 to have a Methodist Episcopal Church in his native town. Would that many more e'er they go from us would leave like testimony of their love for God! At the conclusion of the service a banquet was provided by the Ladies' Aid Society, assisted by other ladies of the town.

In the evening the church was crowded to listen to Dr. Simon, of Bangor. After a praise service, led by the choir, Dr. Baker again presented the debt, and soon pledges were secured to cover all indebtedness. At this appropriate time the entire congregation sang most heartily, "Praise God from whom all blessings flow." Dr. Simon took for his text Rom. 1:16, and preached a helpful, inspiring and timely sermon. The people of Shirley have now one of the most beautiful and convenient little country churches in the State. It has three rooms, heated by a furnace. Its walls are plaster, while the ceilings and wainscoting are of steel. The pews are veneered oak. The unanimous testimony by those who have seen it is: "It is the most beautiful country church I have ever seen."

## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Dover District

*Auburn and Chester.*—Revival meetings were held at Chester for ten days in December. Rev. Messrs. Robins, Young, Leith and Farnsworth were efficient helpers of Rev. E. H. Thrasher, the pastor. The younger people were especially blessed in these services. The improved house of worship is enjoyed by all. Two of the aged members have passed to the church on high—Mr. Luther Wason and his wife, Harriet, aged 88 and 89 respectively. These venerable saints were parted from each other only nine days. At Auburn the new Hymnal has been the joy of a chorus choir of ten voices. A male quartet, which includes the pastor, adds to the force and interest of the song service. Growth is apparent in church and Sunday-school. The membership recently voted against the proposed sale of their house for a Town Hall and the building of a new structure. Then a vote was obtained for the renovation of the present meeting-house. A subscription for the necessary funds has been opened.

*Portsmouth.*—The Sunday-school board has elected its staff of officials, and the way is preparing for successful work during the coming year. The Ladies' Aid also is efficiently officered, and is busy in advancing the interests of a new church. All friends are solicitous for a fitting round up of this Conference year and a pleasant opening of the new or—

*Salisbury.*—The plans for a new parsonage went awry. "The best-laid plans of mice and men gang aft agley," sang Robbie Burns. The words have oft had fulfillment. However, at Salisbury the spacious parsonage of ye olden time is in process of renovation at a cost of \$1,000 to \$1,500. It may be yet a month before it will be ready for occupancy. It will then be a generous, comfortable home for the minister and his family. The new parsonage will, though deferred for awhile, doubtless appear in the luminous future. Rev. I. C. Brown, the pastor, has found the work on this new charge pleasing. The Sunday-school for the past winter has proved the largest in its history. The lowest number present the past quarter was 98, and that on a stormy day; the largest was 169, and the average, 152. The pastor's class—twelve young men—is of special interest. Mr. Brown's service has been generously requested for the coming year. One was received to full membership from probation, recently. The benevolent collections have all been taken, and in several instances are in excess of the apportionment.

*Haverhill.*—Bishop Goodsell passed a recent Sunday in this city, and preached at the First Church. The auditorium was well filled with eager hearers and worshippers. The good and most helpful sermon was prefaced by some strong words of episcopal commendation of the movement for the unity of Methodism on the northern side of Haverhill. Bishop Goodsell's visit and service intensified the interest in such unity, and helped greatly to fuse all elements into a common harmony. There is reasonable prospect of better things in the near future for Haverhill Methodists. O. C.

#### Manchester District

*Peterboro.*—The Epworth League has made a good record for the year: It has an increase of seven in membership, and has raised \$125 by entertainments, sales, and from annual dues, purchased a fine range for the parsonage, paid the pastor's moving expenses and water rates, and contributed quite a sum towards the pastor's salary. Union revival meetings were held by the Congregationalists, Baptists and Methodists for six weeks. Evangelist E. A. Whittier, of Lawrence, had charge part of the time. About seventy started in the Christian life, nineteen of whom expressed a preference for the Methodist Episcopal Church. March 4, 4 adults were baptized, 2 were received into church membership, and 8 on probation. Four of the elderly women have died—ages ranging from 67 to 81 years. One in her will bequeathed \$300 to the church. Another made the church residuary legatee in her will, which will yield

## INSOMNIA

### Leads to Madness, if not Remedied in Time

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me."

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about \$1,000. The will, however, is contested. Current bills for the year are all paid. The pastor, Rev. C. W. Dockrill, has had an excellent year, and is held in high esteem by his people.

**Marlow.**—The members of the church and their friends gave Rev. F. O. Tyler and wife a very pleasant surprise, Friday evening, March 2. A little before 8 o'clock, Mr. and Mrs. Tyler were informed that there was a meeting at the G. A. R. Hall, at which their presence was desired. On entering the hall they found their parishioners and friends, numbering over one hundred, present, waiting to receive them. After a short literary program and several selections by the cornet band, the chairman of the evening, Mr. G. F. Gee, invited Mr. and Mrs. Tyler to a front seat, and in a few appropriate remarks presented them with an envelope containing \$44 as a token of the regard in which they are held by the people of the town. Mr. Tyler responded in a very feeling manner. This is Mr. Tyler's fourth year in Marlow. His labors have gained him many friends irrespective of party or sect. Mrs. Tyler, as superintendent of the Sunday-school, has done much to build up the work. The church, the Sunday-school and the town would regard the removal of Mr. and Mrs. Tyler to another field of labor as a personal loss. A hearty and unanimous invitation to return for another year was extended by vote of the fourth quarterly conference.

**Hinsdale.**—Revival meetings were held for several weeks, the pastor, Rev. W. J. Wilkins, preaching nearly every night. There was a spiritual quickening and some fruits were gathered in. The general interests of the church are steadily advancing. The outlook is encouraging.

**Keene.**—Union revival meetings were held in March. Messrs. Gale and Hatch, evangelists of much experience, have been directing the work. May there be an abundant ingathering, and thus gladden the hearts of faithful laborers!

**West Derry.**—The pastor, Rev. William Thompson, was absent from his church four or five weeks, taking a much-needed rest. He is again at his post, hard at work. The labors of a faithful pastor are never finished. Pleading voices are ever calling. The heart responds. Brain and body at length give out, and then there comes a stop. Rev. William Thompson gives himself, with all his powers, to the work of the ministry. He desires to take a year's rest from pastoral duties.

**Munsonville.**—Rev. T. C. Kadoslavoff, the pastor, is a man of great energy and versatility, and is doing a work which few would have attempted; and he succeeds where success seems impossible. He has a host of friends not only in Munsonville, but in Cheshire County. He is closing his fourth year with this church. His work abides whether he stays or goes.

**Manchester, First Church.**—This church was fortunate to secure the services of Secretary Oliver for Epworth League workers, March 27. He gave an able address in the evening. The lively young workers of this society surprised their pastor, Rev. C. H. Farnsworth, one night, recently, by taking possession of the parsonage—long ago they took possession of his heart—and presenting him with a fine copy of the International Dictionary.

**Manchester, Trinity Church.**—There was an "old-fashioned" donation party at the parsonage, Thursday evening, March 8. The house was crowded. It was a complete surprise to the pastor, Rev. J. E. Robins. It was a delightful occasion, enlivened by vocal and instrumental music. Refreshments were served by the guests and on retiring substantial gifts were left behind. The young people have organized an "Opportunity Club," which gave an entertainment in the church, Wednesday evening, March 14. It was a very creditable affair, netting nearly \$25. The Ladies' Aid held an "Experience Social," Wednesday evening, March 28, the proceeds to be devoted to current expenses. The district deaconess, Miss Mary V. Granger, has been laboring with this society for a little more than two months. Miss Granger

is a true disciple of the Master. Her services are of great value to any church. The pastor was called to Littleton recently by the death of his brother, W. F. Robins.

EMERSON.

#### Concord District

**Whitefield.**—Rev. W. J. Atkinson has had a very prosperous year in this charge. During part of the year his congregations, together with the others in town, were affected by a scarlet fever quarantine, but once again the normal conditions exist and the attendance at divine worship is gratifying. There is an excellent spiritual interest. The benevolences have been well provided, and everything, in fine, is going well. Rev. Edgar Blake visited this town awhile ago in the interests of the "race-track" agitation—a visit which is reported as being in every way a success.

**Jefferson.**—This extensive charge has seen a great deal of hard work at the hands of Rev. C. E. Clough during the past year. The reports presented at the fourth quarterly conference showed a splendid advance over former years. Four weeks of special revival services were held this winter, the pastor being assisted by Mr. A. M. Walker, a "chalk-talk" specialist from Whitefield, who did good work, and whom Mr. Clough recommended very highly. As visible results of these services, 12 have united with the church on probation, and 4 have been received into full connection. Some \$200 have been spent on repairs during the year, the money being raised by an efficient Ladies' Aid Society. A new chapter of the Epworth League has recently been organized with fifteen charter members, and both this one and the other chapter in another part of the charge are doing good work. The best of feeling prevails, and the presiding elder was unanimously requested to have Mr. Clough returned for a sixth year.

**Concord, Baker Memorial.**—At the last communion service the pastor baptized 6 candidates and received 15 into probationary membership. The regular Sunday offerings for the first ten months of this Conference year amounted to \$1,800. No pew is owned by individuals, and for the past five years no pew has been rented. Baker Memorial has been a free church during the whole of the present pastorate, and, with the exception of about \$300 per year, which amount the Ladies' Aid Society and the Epworth League have contributed toward the running expenses of the church, the free-will offerings of the people have paid all current expenses of the church, including salaries, etc. The people want their pastor, Rev. Edward C. Strout, to be returned for the sixth year.

**The Weirs.**—Under the spiritual leadership of Rev. G. W. Jones, the church in this place is taking advanced ground, and a number of conversions are reported as having taken place. Recently, 7 have been received into the church on probation, and 2 into full membership.

**Laconia and Lakeport.**—The quarterly conferences of this double parish had excellent reports to present and listen to, when Presiding Elder Curl came here for the fourth time this year. Rev. W. A. Loyne and his people had been busy, and results have attended their efforts. At Lakeport the Sunday-school has nearly doubled since the new year, and the congregations are all that could be desired. A new carpet and seats are to be put in immediately. Four members have recently been taken into the church. At Laconia 10 have been received by letter and 6 on probation. The year has been blessed in many ways, and the return of Rev. W. A. Loyne was unanimously requested.

**Union Preachers' Meeting.**—A Preachers' Meeting, embracing the entire Conference, was recently held at Suncook, and was largely attended and greatly enjoyed. Rev. A. L. Smith and his generous hearted people did everything in their power to make the affair a success, and they cared for the many who were present most admirably. The program was a live one from beginning to end. Owing to a sudden illness, Rev. A. B. Kendig, D. D., who was to

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**CONSUMPTION**

have been one of the principal speakers, was unable to be present. Dr. John D. Pickles conducted the "ministers' retreat" in his stead. Among those who took part were Rev. F. C. Rogers, who preached on "The Communion of the Holy Ghost;" Rev. E. C. Strout, who spoke on "Why am I a Methodist?" Rev. J. M. Durrell, "Consolidation of Benevolences;" Rev. E. S. Tasker, "Seeing Jesus;" Rev. Edgar Blake, "The Salem Race-Track;" Rev. Elwin Hitchcock, "Modern Evangelism;" Rev. G. M. Curl, "Consecrated Ministry;" Rev. Roscoe Sanderson, "Work among the children;" Mr. C. E. Foote, "The Kind of a Minister the Layman Wants;" Rev. Wm Ramsden, "The Kind of Layman the Minister Wants;" Rev. Edgar Blake, "Conditions in New England;" Rev. C. C. Garland, "Two Voices." It was voted to hold a similar meeting again next year, the arrangements being left with the three presiding elders. Rev. E. C. Strout was the secretary of the meeting.

**Penacook.**—Col. W. J. Cozens, the English evangelist, has been with this church to the great benefit and advantage of both church and community. Souls have been saved and backsliders reclaimed, while the church members have come to appreciate, with renewed zest, their blessings. It has been a time of great refreshing. Rev. C. W. Martin, the pastor, writes: "Mr. Cozens preaches the truth—simple, plain, unvarnished truth—with a rugged determination to be true to his trust, and people catch the spirit of his efforts and openly seek to benefit by the message."

**Lancaster.**—An electric lighting system has just been put into the church here throughout. Miss Eva Van Dyke, formerly of this town, now of Boston, gave all the brackets and electroliners in memory of her mother, who was a devoted member of this church. The brackets and electroliners are beautiful and appropriate in design and superior in quality. Enough lights have been put in to light the entire church brilliantly. The pastor, Rev. Thomas Whiteside, easily secured enough to pay for the wiring, and has about \$40 left over, which will probably be applied a little later towards the varnishing of the entire interior walls and ceiling of the church. During the past eighteen months the average attendance of the Junior League and Sunday-school has increased at least one-third. The meeting for boys held at

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the parsonage is very popular with them and well attended. A spirit of the utmost harmony and good-will pervades the church here and at Grange Village. Mr. Whiteside's work, both in and out of the pulpit, is spoken of in the very highest terms. E. C. E. D.

## VERMONT CONFERENCE

### St. Johnsbury District

**Barre.**—Rev. R. F. Lowe, our wide-awake pastor, was active in the campaign in which the city was again carried for no-license; this he followed up by an earnest endeavor to secure the right kind of men for commissioners in Barre town, which went for license. This was necessary, as otherwise saloons might be located just outside the city limits, thus practically nullifying the will of the city voters as expressed at the polls. Hedding Church is prospering under the tireless labors of our brother. Congregations, Sunday-school, and all departments are still on the increase, and finances are in good condition. At the fourth quarterly conference general satisfaction was expressed with Mr. Lowe's work, and a desire for his return.

**Barton.**—The year is closing pleasantly, and the pastor is busy. Local papers report that Mrs. W. C. Johnson, the pastor's wife, has returned from Providence, R. I., where she has been in a hospital for some time, having undergone a successful surgical operation. She is gaining as rapidly as could be expected.

**Concord.**—As a result of the special meetings, Rev. A. B. Enright received 17 on probation and 6 by letter, Sunday, March 25, with more to follow. This, with the large number received on another part of the charge, makes an encouraging increase for the year. The pastor is still busy garnering the results of the effort. A local paper says that no such interest has been aroused in the town for years, and that any church that can secure the services of Evangelist Gillam is fortunate.

**Danville.**—The pleasure of the vacation of the pastor, Rev. C. G. Gorse, was somewhat marred by the serious illness of both the children while the family was at Catskill, N. Y. Both the little folks are all right again now, however. There is some reason to fear that Mr. Gorse may be obliged to leave the work here in order to care for his aged father, who is in failing health. If so, it will be to the regret of many friends, and certainly to that of his presiding elder.

**Derby.**—The new electric light fixtures are all in place, and the church is now a model of beauty, convenience and comfort. The entire cost of the improvements is provided, and practically all paid, thanks to the efficient work of Rev. O. E. Aiken, whose return is desired for another year. Here, as in many other places, the prevalent epidemic of measles, with other diseases, has depleted congregations and Sunday-school. A committee was appointed to consider the project of extensive and much-needed repairs on the parsonage.

**Greensboro and Stannard.**—The greater part of a strenuous day was put in on this charge, the entire record of the day including four sermons at four different places, the Lord's Supper administered in two congregations and again at a private house (making a fifth serv-

ice), and sleighrides, behind different horses, amounting to nearly twenty-five miles. Sick-ness was prevalent on this charge also, but the interest seemed good, and Rev. N. A. Ross reports some conversions. The pastor has himself been ill, but has kept the services going, and seemingly thinks that doing the work of about three men rather agrees with him.

**Hardwick.**—Congregations and Sunday-school are on the increase. Upwards of a hundred were present at the evening service of the above-mentioned Sunday, and gave excellent attention as the writer attempted to preach his fourth sermon for the day. All the reports went to show another year of efficient service on the part of Rev. J. A. Dixon.

**Newport.**—A year of marked prosperity, the fifth under the pastorate of Rev. W. C. Newell, is closing with no decrease of interest. The return of the pastor was unanimously desired, but he feels that the condition of his health, though now improving, demands a year's rest, or at least a change in his field of labor. Mrs. Newell has proved a most efficient helper along many lines, and will be hardly less missed than the pastor himself.

**Rainfield.**—On the first Sunday in March Rev. I. P. Chase baptized 27 and received 30 persons on probation, with a good prospect of a number more to follow. The number received by the Congregational church as a result of the special meetings has not been reported to your correspondent, but there were doubtless some. A great and needed change was wrought in the town. Mr. Chase was temporarily laid aside as a result of a cold and over-work, but he was soon out and at it again, happy in the results being achieved.

**Williamstown.**—The work is prospering, and the quarterly conference indicated that they would be glad to keep Rev. F. E. Currier longer, but he thinks seven years about enough for one pastorate.

**Woodbury.**—Some measure of interest is felt here. The funeral of a young man, who was instantly killed at the quarries, called out a large congregation, who were impressed by the sermon of Rev. O. L. Barnard, formerly pastor of the deceased. Nothing but satisfaction was expressed with the work of Rev. S. F. Cooley, who serves this field.

**Lyndonville.**—On the last Sunday in March 3 persons united with the church by letter and 1 from probation. This makes a total of 50 received during the Conference year. Rev. Dr. T. P. Frost, of Evanston, Ill., spoke here Friday evening, March 30, before a large audience.

**St. Johnsbury.**—The lecture course of the Y. M. C. A. was brought to a close on Thursday evening, March 29, with a lecture by Rev. Dr. T. P. Frost, a former pastor of Grace Church, who was very popular here and throughout the Conference. He is now serving First Church, Evanston, Ill., with all the efficiency and success of his other pastorates in different Conferences and among our leading churches. The lecture was on "The Queer Side of the Average American," and fully sustained Dr. Frost's reputation as a platform speaker; it was brilliant, practical, witty, serious, satirical, genial, convincing and dramatic, by turns or in combination. People who had come twenty miles to hear the lecture felt well repaid. At the close many friends and former parishioners crowded to the front to greet the speaker. He very kindly offered to speak on the subject of missions at a couple of other points on the district.

**Cabot.**—Before this will appear in print, meetings will have begun on the charge whose name stands at the beginning of this paragraph, Rev. Ralph Gillam, who has had such success elsewhere on the district, being in charge of the special effort here. The pastor, Rev. C. J. Brown, is indefatigable in his efforts to prepare for this work and make the most out of it.

**Conference.**—Our annual session is now close at hand. Probably this is the last communication that will appear from the writer previous to that event. Brethren, let us make the most of the days that remain, and try to close up the year in a creditable manner. Excellent work will be shown on some charges; let us make it as general as possible. The blanks for statistical reports have been sent to all the pastors; if any have mislaid, duplicates can be obtained of the writer. Let every man on St. Johnsbury District make out his report fully and carefully after studying the

directions; then be ready to hand them in the first day of the session, as required by the Discipline. If for any reason you cannot be present the first day, send them to your presiding elder in season, so that he can hand them in at that time. May the blessing of our common Lord be with you all! F. W. L.

## MAINE CONFERENCE

"Our people perish for lack of knowledge." Hence the importance of the *Maine Deaconess*, a monthly paper which will be the official organ of the Maine Conference Woman's Home Missionary Society and the Deaconess Home Board. The first number is out this month. We will report monthly all gifts and donations for the new Home, and keep our friends posted in regard to all our work. The subscription price is 25 cents a year; clubs of ten or more to one address, 15 cents. Any one may receive a sample copy on request, but we want all our friends to be regular subscribers, to help make the enterprise a success. Send all matter for publication, and the subscriptions, to the editor, Mrs. H. I. Belson, 201 Oxford St., Portland, Maine.

MRS. ANNA ONSTOTT,  
Chairman Publication Com.

### Augusta District

**Bowdoinham.**—Rev. C. H. Young and family came here two years ago this spring. He has done very faithful work, with but little to encourage him, and he feels he cannot remain longer. During the past year 6 have been converted and 5 received in full. On improvements \$1,100 have been laid out, and by Conference the last dollar will have been paid. The Ladies' Aid Society has paid \$85 toward various purposes for the church. The Sunday-school numbers 75. Finances are fairly well in hand, and the pastor has made 207 calls the present quarter. Benevolences are being carefully looked after. A delightful Christmas service was conducted in the church, several trees being loaded with presents, and the pastor and his family were well remembered.

There is a family connected with the congregation at Bowdoinham particularly worthy of mention. Mr. James Ames, his wife, and nine children, constitute one of the most interesting families in our knowledge, and while none of them are members of our church, no more devoted people to the church and cause of Christ can be found. At the love feast on Sunday morning, March 11, Mr. Ames, his wife and six children were present, and each gave a testimony to the saving power of Christ. Mr. Ames is a very generous supporter of the church, and if liberality was as manifest in every member of our church as it is in him, there would be no necessity for cutting the pastor's salary, as was suggested in the quarterly conference; and we do not mean by this that there are not liberal givers, because there are.

**Fairfield and Centre.**—Rev. J. H. Roberts is closing the second year of his pastorate, which has been a decided success. A hearty and unanimous invitation to remain with the church another year was given at the fourth quarterly conference, and both parts of the charge were well represented. It was unanimously voted to invite the next annual district conference to hold the session with our church at Fairfield. Excellent reports were presented by pastor and officials. During the year 11 have been converted, and the same number baptized and taken on probation, and 15 taken in full connection. The Sunday-school numbers 220, with 25 on the Cradle Roll. The Epworth League numbers 77, and there are 27 Juniors. The League supports a scholar in a school in China. During the year \$100 has been paid on old debts, which frees the church property from all encumbrance. The Ladies' Aid has paid for sixty Hymnals for the church, making a total of \$110 paid by the Society for the benefit of the church within the year. The pastor sold 50 copies to individuals, which makes a total of 110 Hymnals now in use in the church. The pastor has made 131 pastoral

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## Cancer Increasing

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the Union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula, and all skin and womb diseases. Write for illustrated book. Address DR. BYE, Drawer 1111, Kansas City, Mo.

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visits to date, and these do not represent doorstep calls, but Scripture and prayer in almost every instance. No wonder that he is wanted for another year! The religious interest is glorious, and congregations are large. The pastor received a present of a very nice overcoat.

Homer Clark, who has been in business here for a number of years, has sold out, and will soon take a trip to the West, and if there are openings for him he will consider a removal from Maine at an early date. For some time he has been in somewhat poor health, and tries the West for the purpose of regaining health. Mr. Clark is a noble, generous Christian man, very devoted to his family and to the church, and will be greatly missed.

**Richmond.**—Rev. R. A. Rich is the happy pastor here. He is closing his third year, with a great call by the church to remain. In this case it is not enough for the officials to invite, but the church delights to have a hand in the matter; and we were glad to have it do so. Our fourth and last visit, on March 12, was a delightful one. After the quarterly conference business was over, we were invited into the vestry to a social feast, consisting of a musical program, interspersed with speech-making, followed by coffee and cake and a jolly good time. This reception to the presiding elder was a very happy ending of six years of district work, which we greatly appreciated. During the year the pastor has made 400 pastoral visits. There have been 6 conversions, and a goodly number are to come into the church before Conference. The Sunday school numbers 85, with 18 in the Home Department, and 20 on the Cradle Roll. The Junior League numbers 25. The class-leader reported a noticeable gain in attendance over the past. Twenty-seven new Hymnals have been put into the church, and more are to come soon. At Christmas the pastor and wife were graciously remembered by a gift of \$20. Watch-night was properly observed—38 staying through. Pretty good for a country charge! During the year, \$2,200 has been paid on improvements. This amount was donated—\$1,200 in the early part of the year by cash in hand, and later \$1,000 received by will of the late Mrs. Selma Underwood, the first in January, '05, and the last in January, '06, so the church has a few hundred, and about \$1,000 at interest. A renovated church property, a thousand at interest and no debts, with an aggressive minister, delightful harmony between pulpit and pew, and a good religious interest—why not be happy and aggressive? The pastor then and there began for another year on revival lines, having been invited to remain.

**Hallowell.**—Rev. Walter Canham, the pastor, is closing his fifth year in this pastorate with a degree of satisfaction to himself and people. He and his wife are greatly loved by all in this city who have had the pleasure of making their acquaintance, and they will leave the charge this spring with a host of friends who will follow them with their prayers and good wishes. Faithful work has been done for the church and the city during their stay in Hallowell. All departments of work are in good condition. The Sunday-school numbers 110, and the Home Department 75—one of the largest on the district. The Sunday-school has

raised about \$40 for missions. The Junior League numbers 56, and is in a very flourishing condition. The Epworth League is doing fairly well, and 18 HERALDS are taken. The Ladies' Aid Society has raised this year \$127. Christmas brought a number of presents—to the pastor a gold filled watch from a family of the church, and Mrs. Canham received a beautiful water-set of cut glass, rich in quality, from the church. J. W. Church, who has been quite poorly in health all winter, and who loves the church next to his family, generously provides for it and its benevolent objects. Long may he live to bless the church by his godly life and generous giving!

**Gardiner.**—Rev. R. N. Joscelyn has received a hearty invitation by the officials to remain another year, but he chooses to sever his connection with the church at the coming Conference, and will ask for an appointment elsewhere. During the year 12 have been converted, 8 baptized, 8 received on probation, and 14 in full connection. At Christmas the pastor received a good cash present, and the family several other gifts. The Sunday-school is growing, and the general interest is good. Finances are well up, and all bills will be paid before Conference. Good reports were made at the quarterly conference. Mr. Joscelyn and his wife have acted well their part, and are held in high esteem. They both have worked very hard since coming to this pastorate, and many have been converted and taken into the church during the three years past.

**Augusta.**—Rev. H. E. Dunnack has been invited back to serve the church for the seventh year. The year past has witnessed for this church something probably that has not come to it in the past half-century, and Mr. Dunnack has had the year of his life. Every department of the church is having a boom of prosperity. The pastor reports 110 conversions, 90 baptisms, 103 received on probation, 24 taken in full connection. The Sunday-school is the largest in its history, numbering at present writing 280, and on a recent Sunday 240 were in attendance. The Epworth League numbers 107, kindergarten 45, Cradle Roll 25. The Ladies' Aid Society has raised during the year \$450, paid on improvements \$200, and on old debts \$400. It is simply putting it mild when we say that Mr. Dunnack is a hustler. No suppers during the winter, but everything is paid for in the straight way, directly from the pocket; and if you want to know how the ladies raise their money, write to Mrs. Annie Drummond, president of the Ladies' Aid of this church. I think there are 75 members, who divide themselves into visiting squads, and have made hundreds of what might be quite properly termed pastoral visits. Sunday morning and evening the auditorium is packed, and in nearly every service there are seekers at the altar. Nothing like a baptism of the Holy Spirit on the ministry and membership!

**Madison.**—Rev. H. E. Nichols is closing his third year on this charge. He told his officials that he was not a candidate for this charge another year, feeling it would be better for the charge and for himself to change at Conference. He reports 8 conversions, 5 baptisms, 10 received on probation and 11 taken into the church during the year; 235 in the Sunday-school, 40 on Cradle Roll, 35 Junior League members, and 68 Leaguers, who are pursuing mission study. The Ladies' Aid Society has painted and papered the parsonage, put on outside windows, and in other ways improved it. The pastor received a fine new suit of clothes from the men, the ladies gave Mrs. Nichols a nice new leather hand-bag and other articles at Christmas, and the pastor received from his class in Sunday-school a beautiful Bible. At the fourth quarterly conference a supper of baked beans, brown bread, etc., was served to the men, women and children of the society, in a hall across the street from the church, and a first-class entertainment, consisting of vocal and instrumental music, recitations, and speeches in the church, in honor of the retiring presiding elder! The quarterly conference followed, which was very harmonious and delightful. Here is one of the most loyal churches on the district. When it came to the question of another year, a motion was made and unanimously carried that they would leave the matter wholly in the hands of the powers that be, and said, "We will take care of the man who is sent to us." To the presiding elder they said: "You know the men better

than we do, you know what is needed here, and we will abide by your judgment."

**Skowhegan.**—Rev. Fred Leitch came here last spring from the Old Orchard church, and judging from the work of the year and the expressions of the people, we conclude that no mistake was made. Both Mr. and Mrs. Leitch are very much loved by our church and people, and a good work has been done—a growth in the congregations day and evening and a deepening of religious interest, with 12 conversions for the year, 8 baptisms, 8 received on probation, and 3 in full. The Sunday-school has increased, the Epworth League is in good working order, the Juniors are doing nicely under the care of the pastor's wife, and the Cradle Roll is growing. All departments are taking on strength, and most gloriously true is it that there is no friction between pastor and officials, the pulpit and pew being in delightful proximity. The pastor and family were graciously remembered at Christmas, he receiving \$20 in gold, and Mrs. Leitch a beautiful piece of jewelry, with other presents. At this writing (March 27) a lady evangelist, Miss Frances B. Adams, of Massachusetts, is laboring with Mr. Leitch in our church, and several thus far have begun the Christian life. The pastor is much encouraged. It is the unanimous wish of the officials that he be returned for another year.

**Waterville.**—Here we began six years ago when Rev. G. D. Lindsay was pastor, and here we close our district work, with Rev. C. W. Bradlee, pastor; and a delightful closing it was. We came here for the fourth quarterly conference on Saturday evening, March 24, and it was all that one could ask for unity, brotherly love, and sweet friendship. The pastor reported 30 conversions, 25 taken on probation, a goodly number baptized, and several received into the church. The number in Sunday-school is 200, the Cradle Roll 20, Home Department 25, kindergarten 50. The Epworth League has 44 active members and 22 associate members; the Junior League, 39. The Ladies' Aid Society has raised during the year \$292, and paid on old debts, \$315. The quarterly conference voted unanimously for the return of the pastor another year. After the business was over, a number of ladies being present, a nice lunch was served, consisting of sandwiches, coffee and cake, and a social hour was passed together. The pastor's heart has been cheered lately by witnessing an increase of religious interest at the meetings, and some twenty or more of the Sunday-school have taken a decided stand for Christ, including his son Charlie, who has spent a year in Colby College. Last Sunday was a glorious occasion. At 9:15 a love feast was held, in which a goodly number took part, followed by preaching at 10:30 to a large congregation. In the afternoon we preached at Oakland, and administered the sacrament of the Lord's Supper. We found Rev. J. B. Lapham and family in their usual health, and it gave us great pleasure to break bread with them again at their table and spend an hour or more in the home. In the evening we were back with Mr. Bradlee, and enjoyed a delightful service in the vestry with his people. He and his family are much enjoyed by the people of our church, and it would be a source of great regret if for any cause he should be taken away from them another year. We have not seen things, spiritually and financially, in so good a condition as at present in a long time. In the later months of the present year the church seems to be getting down to business in church work, and a splendid feeling prevails. As we have said, here our work of the district comes to an end, and a delightful ending it is.

C. A. S.

#### Portland District

**Gorham, School St.**—Rev. D. E. Miller is closing his third year with this church. Mrs. Miller, on account of ill health, has been obliged to cease her usual activities in church work during a part of the winter, but is now rapidly improving. Mr. and Mrs. Miller are ceaseless toilers, and are highly respected by the church and community. The pastor reported 502 calls during the quarter, 5 baptized, and 2 received into the church. Special meetings were held in December and January. Several Methodist families have moved into the village, which, we trust, will add strength to our church. The parsonage debt is gradually fading away. A large Junior League is under the direction of the pastor, and is in fine condi-

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tion. Both the Woman's Home and Foreign Missionary Societies are well supported by the ladies of the church.

**West Scarborough.**—There will be no indebtedness reported in the Conference blanks this year, as the pastor, Rev. W. H. Varney, took the debt in hand at once when coming to this field, and with stubborn persistency has wiped it out. In addition to paying the debt on the parsonage he has had the house painted, giving it a fine appearance. Several have been converted, and the church is far in advance spiritually of what it has been for years. Mrs. Varney has the Junior League under her care, which is very prosperous. Great harmony prevails, and the outlook for this church was never more hopeful. One of the citizens has placed \$100 in the bank for the benefit of the society. When fourteen do the same thing, we shall have a remodeled church, which will be in keeping with the homes of the people in this little village and a credit to Methodism.

**Biddeford.**—Rev. J. R. Clifford is closing a successful pastorate of three years in this city: 31 accessions have been made to the church, and 33 received on probation. A Home Department of 100 members has been organized under the personal direction of the pastor, while the Cradle Roll has been increased from 4 to 50. Substantial additions have been made to the Sunday-school library. The pastor has attended 67 funerals and has married 38 couples. About \$700 have been raised and expended on church and parsonage repairs. Under the careful management of Mrs. Clifford, the Home and Foreign Missionary Societies have been thoroughly reorganized, infusing them with young blood. Joint meetings are held monthly. The Home Society has more than doubled its annual offerings compared with former years. The fourth quarterly reports showed the Ladies' Circle and the Epworth and Junior Leagues to be in a state of prosperity. A sprained ankle hindered the pastor from his usual amount of pastoral work for several weeks in the winter, but the average number of visits during the three years will be hard to duplicate on many fields of this size. The pastor's oldest daughter, Mabel, has undergone a serious operation at Dr. King's Hospital in Portland, but is doing finely, and is about once more. It may be of interest to many friends of the pastor and wife to know that Merrill, the oldest son, is foreman in a printing office in New York city, while the second son, Nate, is soon to graduate at Kent's Hill.

**Berwick.**—Rev. T. P. Baker and family are highly appreciated by the church and people. Good congregations greet the pastor on Sunday morning, and a flourishing Sunday-school follows. The Junior League is large and prosperous. The new Hymnal is being introduced. The finances are well taken care of, and we expect good returns for benevolences. This church, besides maintaining a native worker in India, unites with three other churches in supporting a Bible reader in China. One of the aged members of this church, recently deceased, has been cared for by this society for several years. The church records have been pruned once more, and will show a decrease in membership.

**South Berwick.**—Special union meetings have been held, preparatory to the coming of Rev. Bowley Green, the evangelist, in April. Our pastor stands high in the community (6 feet 5), and also stands high in the estimation of the people. All the interests of the church are growing. The parsonage debt will be reduced by \$300 or more, and we have never known the running expenses of the church to be in better shape at this time of the Conference year. The pastor, Rev. W. P. Holman, will apply for admission into the Conference at the coming session.

**Goodwin's Mills and Clark's Mill.**—The pastor, Rev. H. E. Leech, seems to have grasped the situation at the first, and reports several conversions and an increase in church attendance, while a wave of religious interest seems to be sweeping over the field.

**Portland, Clark Memorial.**—This church is still forging ahead under the faithful and efficient labors of the pastor, Rev. Geo. F. Millward. During the quarter 11 members have been added to the church, and 5 converted. The Junior League is full of promise. The average attendance at the devotional service of the Epworth League for the past six months

has been 48. During the same time the Sunday-school has averaged 157 in attendance. A new furnace has been placed in the parsonage, while the furnace in the church has been thoroughly repaired. The Ladies' Aid have expended about \$60 in painting and decorating the vestry, as well as added some articles of furnishing to the parsonage, and have \$165 in the treasury toward a new carpet for the auditorium.

**Saco.**—This church is on the up-grade all the time under the leadership of Rev. D. F. Faulkner. An increase in church membership and more than a score of conversions, a reorganized Epworth League of 47 members full of zeal for God, and an increase in all the benevolent collections of the church, are the result of faithful preaching, real genuine pastoral work and consistent living. About \$150 have been expended on church repairs. B. C. W.

## NEW ENGLAND CONFERENCE

### Boston District

**Hyde Park.**—On Sunday, April 1, 17 persons were received into membership in the church—14 on probation and 3 by letter—and 8 were baptized. Rev. A. C. Skinner is pastor.

**West Roxbury, Wesley Memorial.**—Sunday, April 1, will be a day long remembered in the history of this church as marking the dedication of the fine new organ and the close of the five years' pastorate of Rev. J. Frank Chase. The organ—to be known as the "Dorchester Memorial Organ"—was dedicated by the unveiling of a beautiful bronze tablet, inscribed: "In Appreciation of the Long and Fruitful Ministry of Rev. Daniel Dorchester, D. D., 1847—1897." Dr. W. F. Warren, of Boston University, delivered an address in which grace and fitness were mingled with rare and chastened eloquence. He excelled in his personal reference

to the one remembered by picturing the now aged man as a babe in the mother's lap in the humble Duxbury parsonage, seeing in vision like another Mary all that life had in store for her boy. He touched upon Dr. Dorchester's faithful years as a preacher, his work as a member of the Connecticut Senate and Massachusetts General Court, his work as a writer of the "Problem of Religious Progress," and his work as the superintendent of Indian schools. There was a very large attendance, not only of local people, but of delegations from Dr. Dorchester's former charges. Ex-Mayor Charles Dean of Malden, who was a member of the Connecticut Senate with Dr. Dorchester, also came to pay his respects.

The service of dedication was conducted impressively by the pastor, Rev. J. Frank Chase, who, during Dr. Dorchester's pastorate and the tactful inspiration of Mrs. Dorchester, entered the ministry. The first piece played on the dedicated organ by Miss Ida Treadwell was an arrangement, with variations, of "Jerusalem the Golden." Mrs. Chase, wife of the pastor, rendered, in striking manner and in fine voice, Dudley Buck's "Fear ye Not, O Israel." The tablet was the gift of that generous and faithful layman, Arthur McArthur, by whose generosity, with the indefatigable energy of the pastor, the organ was dedicated free of debt, thus finishing up an eventful five years in which the church has grown from a chapel of modest appointments to a splendid stone suburban church of rich and fitting architecture.

**Jamaica Plain, St. Andrew's.**—At the annual roll call, April 2, about 125 were present. The reports from the different societies were encouraging. Appreciative and complimentary resolutions in regard to the retiring pastor, Rev. Joseph H. Thompson, were adopted, expressing esteem and love for him and his wife. Mr. Thompson was then presented with a purse containing \$45.

## That California Trip Now Within Reach

You have long been planning it and this is your opportunity.

Account of the Mystic Shrine meeting at Los Angeles special tickets from Chicago to Los Angeles and San Francisco will be sold April 25 to May 5, good for return until July 31, at the very low rate of

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Secure your sleeping car reservations as early as possible.

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Cambridge District

**Somerville, Park Avenue.**—This church has had a series of banquets, one named for Cape Cod, another called the "Canadian Banquet." The third, the "Maine Banquet," was held Wednesday evening, April 4, and was so popular that the sale of tickets had to be stopped two weeks before the date of the gathering. The vestry was crowded for an unusually excellent supper, as a Maine supper should be. So many others desired to be present that the post-prandial exercises were held in the auditorium. Mr. Stevens presided. An organ recital was given by H. L. Cutting, and Mrs. Fessenden played a piano solo. Two readings were given by Miss Alice H. Sprague. A solo and encore were sung by Miss Stella I. Wilson. All these parts were well taken, greatly pleasing the audience. The addresses were given by Mrs. Mae D. Fraser, Representative Robert Luce, and the pastor, Rev. James F. Allen. Each was very happy. Mr. Stevens, in introducing Mr. Allen, said: "We have a man who has been here but one year, but he has so endeared himself to us that we expect to make him become an ancient member of this community." Mr. Luce is very popular here as elsewhere in the city, as he deserves to be for his excellent legislative work and by his moral standards, if the address at this time furnishes any basis of judgment. The whole affair reflected great credit on the ladies.

G. F. D.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

CHURCH REGISTER

Spring Conferences

New England and Vicinity

CONFERENCE	PLACE	TIME	BISHOP
New Hampshire	Lawrence, Mass.	April 11	Hamilton
Maine	Portland	" 11	Moore
Northern N. Y.	Utica	" 18	Goodsell
Vermont	Morrisville	" 18	Hamilton
Troy	Saratoga, N. Y.	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

**PREACHERS' AID SOCIETY.**—There will be a meeting of the Preachers' Aid Society and the Board of Conference Stewards of the New England Conference, Monday, April 16, at 10 o'clock, in the Historical Room, Wesleyan Building, Boston.

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4 O'CLOCK "LIMITED," New Parlor Cars and Vestibuled Day Coaches. Boston to New York without change. Dining Car, Springfield to New York. Due New York 9:51 p.m.

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**EAST MAINE CONFERENCE—HOW TO GET THERE.**—Arrangements have been made with the following companies for the trip to Vinalhaven.

The Maine Central R. R. will sell tickets at all stations east of Bangor to Bucksport at 1 1/4 cents a mile each way, or to Rockland at 1 1/4 cents a mile to Bangor, plus \$4 to Rockland and return. From Bangor and stations west the fare is not to exceed \$4. Newport, \$4; Belfast, \$4; Corinna, \$4.80; Dexter, \$4.65; Dover, \$5. This company will sell tickets to Belfast and return on the basis of 1 1/4 cents a mile.

The Washington County R. R. will sell tickets to Washington Junction for one fare the round trip plus \$5 from Junction to Rockland, or 1 1/4 cents per mile to Bucksport and return.

The Bangor & Aroostook R. R. will sell tickets from all stations to Old Town for one fare the round trip, plus the rate on the Maine Central to Bucksport or to Rockland. This company will sell tickets via the Eastern S. S. Co. to Rockland.

The Eastern S. S. Co. will sell tickets from Bangor to Rockland for one fare the round trip. Also from all landings on the Penobscot River and Bay at the same rate. The Bar Harbor and Blue Hill divisions of this company will also sell tickets from all their landings at the same rate.

The Penobscot Bay & River Steamboat Co. from all landings to Camden for one fare the round trip. This company's steamers leave Bucksport daily for Camden, on arrival of 6:50 train from Bangor.

The Rockland & Vinalhaven Steamboat Co. runs daily from Rockland to Vinalhaven, leaving Rockland at 9:30 a.m. and 4 p.m. On Monday, April 23, a special trip will be made, leaving Rockland at about 7 p.m., or on the arrival of the Boston boat from Bangor. Fare, 50 cents the round trip.

I. H. W. WHARFF, R. R. Sec.

**SUPPLY.**—Dr. Kendig can be had for supply, or special service, on and after May 20.

Address, Egypt, Mass.

**W. F. M. S.—NEW HAMPSHIRE CONFERENCE.**—The Conference anniversary of the Woman's Foreign Missionary Society will be held in Garden St. Church, Lawrence, Mass., Saturday, April 14, at 2 p.m. Rev. Dr. Franklin Hamilton will give the principal address. During his recent trip abroad he was a close observer of our work, and will speak to us of Baroda and its work as he saw it. Bishop Hamilton has also consented to bring us a message.

MRS. C. W. TAYLOR, Conf. Sec.

**N. E. DEACONESS ASSOCIATION.**—A special meeting of the New England Deaconess Association is called by the executive committee, for Wednesday, April 11, at 2:30 p.m., in the Committee Room, 36 Bromfield Street, to consider the purchase of real estate for the use of the Training School and for the transaction of such other business as may come before it.

T. A. HILDRETH, Clerk pro tem.

**UNFORTUNATE OMISSION.**—Owing to some strange mistake in the hurry of issuing the report of the New England Deaconess Association, prior to the meeting of the New England Conferences, a very unfortunate omission occurred in the list of the members of the corporation. The names of Rev. Edgar Blake, of Manchester, N. H., Mr. William Flather, of Nashua, N. H., Rev. H. B. Haskell, of Orono, Me., and Prof. Karl Harrington, of Middletown, Conn., were omitted. When the error was discovered it was beyond remedy, as the reports had all been addressed.

T. A. HILDRETH, Cor. Sec.

**EAST MAINE CONFERENCE—TRUSTEES' NOTICE.**—The annual meeting of the trustees of the East Maine Conference will be held in the vestry of Union Church, Vinalhaven, Me., Wednesday, April 25, at 1 o'clock p.m.

H. W. NORTON, Sec.

**W. H. M. S.—The Vermont Conference Anniversary of the Woman's Home Missionary Society will be observed in the Methodist Church, Morrisville, Vt., Saturday, April 21, at 2 p.m. Mrs. N. W. Bass, of New York, general organizer, will give an address.**

MRS. V. A. IRISH.

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**WANTED.**—The "Emeline S. Hamlen Industrial Home for Girls" needs at once a persistent and consistent financial secretary. It is proposed to raise \$50,000. This Home, affiliated with Mallaleu Seminary, is doing, and has been doing, very important work among our brethren in white. We cannot afford to allow these thousands of uneducated young men and women to continue unhelped, uninstructed. Apply with self-addressed envelope to the undersigned.

(Rev.) GEO. M. HAMLEN,  
Headland, Ala.

R. F. D. No. 6 (Kinsey).

**CHICAGO, ILL., March 30th:**—The Passenger Department of the Chicago & North-Western Railway announces that the opening of the Wind River or Shoshone Reservation public lands in Wyoming has been postponed until August 15, 1906, by joint resolution of Congress.

Railroad construction to the Reservation border is being pushed rapidly, and will probably be completed within a few weeks.

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## OBITUARIES

Take comfort, O ye who have grieved through the year!  
Take comfort: be glad, for the Easter is here!  
Remember its joys and its promises true,  
The victory won by our Saviour for you!  
O lift up your hearts, and put sadness away.  
The world should be glad on this bright Easter Day!

Take courage, O sad hearts, which suffer the pain  
Of bereavement and loneliness! think once again  
Of Christ's resurrection from death unto life,  
His victory o'er suffering and struggle and strife.  
With Him, in His courts, do your dear ones now sing  
Their glad alleluias of praise to their King.

In their glad resurrection they sorrow no more;  
For their earth's vain struggles and duties are o'er;  
They live in His presence; they see Him aright  
In that glorious city which knoweth no night;  
Let us turn from the shadows by grief o'er us cast;  
For the Easter has dawned, and earth's Lenten is past.

'Tis the time of white lilies and blossoms which yield  
Their incense of fragrance o'er meadow and field.  
'Tis the time when sad hearts should take courage and rise  
With our dear risen Lord, and through faith's steadfast eyes  
Behold the pure joys His redeemed ones have won,  
Which all will be ours at set of life's sun.

— MARY D. BRINE, in *Christian Endeavor World*.

**Copeland** — Mrs. Flavilla Copeland died at the home of her son, Llewellyn, Jan. 25, 1906, aged 87 years. She was the daughter of David and Susan Parkman.

She was married to Israel Copeland, June 20, 1839, who died in the faith, March 17, 1897. She proved to be a good wife, mother and friend. She was the mother of four children, all boys, two of whom were soldiers in the Civil War. One of them died on the battlefield, while the other, Llewellyn, lives at home and is a loyal and faithful soldier of the Methodist Episcopal Church at Dexter.

Mrs. Copeland was converted and joined the Methodist Episcopal Church in Dexter while young in years. She remained faithful and loyal to it to the end. She was a woman beloved by all who knew her. Quiet and unassuming in her temperament, she was yet ready for every good word and work. It was indeed a benediction to look into her calm face, radiant with the light of Christian hope and faith. She leaves two sons to mourn their loss — Llewellyn and Oramandel, the latter being superintendent of the Sunday-school at Dexter. She will be greatly missed, but, surely, our loss is heaven's gain.

Her pastor, Rev. B. G. Seaboyer, officiated at her funeral, Sunday afternoon, Jan. 28.

B. G. S.

**Nickerson** — Mrs. Temperance Nickerson, daughter of Joshua and Sarah Ingraham, was born, May 16, 1834, in Pawtucket, R. I., and died at her home in Pawtucket, Feb. 10, 1906, at the age of 71 years, 7 months, and 25 days.

She was united in marriage with A. J. Nickerson, Nov. 29, 1855. One son, Mark E. Nickerson, remains to comfort the bereaved husband and father. At the age of sixteen Mrs. Nickerson united with the First Methodist Episcopal Church in Pawtucket, and remained a loyal and faithful member of the same until death came. She had not been well for several months, but no one realized that the end was

so near. She received a stroke in the evening, and before the dawn of the morning she had departed. Her demise is a great loss to the church, where for fifty-six years she was a vital force in its various enterprises.

The funeral occurred at the family residence, 40 Elm St., where Mr. and Mrs. Nickerson had lived continuously since their marriage, conducted by the writer, her pastor, assisted by Rev. C. W. Holden, a former pastor of the family. Though absent in body, her sweet influence abides to cheer and comfort those who remain.

S. A. ROSS.

**Davison** — Mrs. Mary E. Davison, wife of Joseph Davison, of South Manchester, Conn., died, Feb. 13, 1906, after an illness with pneumonia lasting but a few days. She was born in Southbridge, Mass., some sixty years ago, a daughter of James Shepherd.

Mrs. Davison received more than ordinary educational advantages, spending some time at East Greenwich Academy. She was married twice — first to Mr. Daniel Chappen, of Broad Brook, Conn., and the second time to Mr. Joseph Davison, of South Manchester, Conn. Mr. Davison survives her after eleven years of married life.

She was a member of the Methodist Episcopal Church, and a subscriber and reader of ZION'S HERALD for many years. She was very active in every department of religious and philanthropic enterprise, always exhibiting the inspiration of youth. She was ever ready to assist in caring for the sick, and possessed a combination of elements that constituted a most worthy and significant personality. For years she had acted with fidelity as the tent mistress of the South Manchester House at Willimantic Camp-meeting, and her presence at this yearly gathering will be very much missed. Her constant attendance at class and prayer-meeting, and her interest in the Ladies' Aid Society, make her death significantly felt. She was a devoted Christian woman, and in her dying hour expressed to her pastor her strong, unswerving faith in her Lord. Her departure has cast a shadow of sadness upon a wide circle of friends.

Beside her husband, she leaves one daughter, Mrs. E. E. Hunt, and one son, Mr. Albert Chappen, both representing family circles who mourn their loss.

W. F. DAVIS.

**Philbrick** — Nellie Alwilda Philbrick, daughter of John S. and Hattie A. (Champion) Philbrick, was born in Eppingham, N. H., Aug. 13, 1882 and passed to her eternal reward, March 14, 1906, in Saco, Maine.

Miss Nellie came to Saco about six years ago, and was converted soon after, under the ministry of Rev. E. C. Strout. Her experience was of a hopeful type, and it was graciously renewed in holiness about a year ago. She won many friends, and those nearest to her were most moved toward God by her affectionate disposition, which was enhanced by this Christian experience, which was of unusual strength and sweetness. Her life was one of helpfulness and devotion to duty, and her last days gave living witness of the power of the grace of God to keep and sustain in the time of approaching life. In her translation there was a blessed fulfillment of the Saviour's promise: "Whosoever liveth and believeth in Me shall never die."

F.

**Brackett** — After suffering the discomforts of slow paralysis for nearly six years, Harriet Russell Brackett, of Cumberland, Me., passed away, Feb. 17, 1906. She was born at Poplar Ridge, Falmouth, Me., June 27, 1824, the daughter of Joseph and Priscilla Wilson Russell.

In her early life she married Gardiner Sturdivant, of Cumberland. At the age of twenty-seven she was left a widow with three little sons — William R., Oscar R., and Lyman P. Sturdivant. One son, Eliphalet, died in infancy, and one, Alfred Mitchell, was born after the death of his father. Later in life she married Samuel M. Brackett. Five children were born to her of this union — Harriet L., who died at the age of seven, Alma M., Reuben G., Anne W., and Philip R. Brackett.

Before her first marriage she experienced religion in the Methodist Episcopal Church at West Cumberland, and in later years united with the Methodist Episcopal Church at Falmouth and Cumberland. Mrs. Brackett was a

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most genial hostess and helpful neighbor, and a faithful, loving wife and mother.

Five children survive her: William R. Sturdivant, of Fryeburg; Oscar R. Sturdivant, of Cumberland; Mrs. Fairfield Whitney, of Townsend, Mass.; Reuben G. Brackett, of Cumberland; and Mrs. Simon M. Hamlin, of South Portland.

Funeral services were held at her home, attended by Rev. B. F. Fickett, pastor of Falmouth and Cumberland Church, who spoke many comforting words to the sorrowing family, and referred to her death as her coronation. The high regard which the community had for this loving and devoted wife and mother, this beautiful Christian woman, was indicated by the general suspension of business, the large attendance at the funeral services, the floral tributes, and in various other ways. The burial was at Cumberland and Falmouth Fore-side Cemetery, a most beautiful spot by the sea.

**Kimball** — Mrs. Tryphosa Fessenden Kimball, widow of Eben P. Kimball, was born in Fairfield, Me., Feb. 3, 1830, and died in Corinna, Me., Oct. 29, 1905.

Mrs. Kimball was the daughter of Ellis and Martha Williams Nye. She was converted and joined the Methodist Episcopal Church at the early age of thirteen. Her unflinching devotion and loyalty to the church of her choice continued throughout her long membership of more than three score years. Her home was a house of prayer and praise to God, and it was a joy and inspiration for her pastors to visit there. She was the mother of three children — Dr. I. E. Kimball, of Portland, Me., Prof. Willard C. Kimball, of Boston, Mass., and Mrs. Nellie Bates, of Corinna, Me.

Mrs. Kimball was an invalid for many years, and had the constant ministrations of her daughter and the loyal devotion of her sons. She was patient in her sufferings, and constantly affirmed that God doeth all things well. The family relations were most happy and tender. No sacrifice was withheld which could minister to the mother's comfort.

About six years ago Mr. and Mrs. Kimball celebrated their golden wedding anniversary, and shortly afterward the former departed to the other life, where he has now been rejoined by the faithful partner of his earthly joys and sorrows. The pleasant memories of the home life will ever abide as a benediction with the remaining members of the family circle. They do not sorrow as those who have no hope, but look forward to a coming time when there shall be a happy meeting in the land where partings are unknown. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. F. HALEY.

A person can go forty days without solid food, and survive; can exist seven days, sometimes more, without food and water, but can drag through seven days at most without sleep. The cravings of nature for that period of unconsciousness and complete relaxation are so great that this is the limit of endurance, and shows the importance of profound, restful sleep. The ability to sleep depends upon the condition of the nerves. When they become weak, worn out, excitable from overwork, worry, grief or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep; headache, neuralgia, backache, irritability, loss of appetite, indigestion, are also conditions of nerve exhaustion. To quiet this nerve disturbance and replenish exhausted nerve force, take Dr. Miles' Restorative Nervine, the prescription of an eminent nerve specialist. It soothes the irritated nerves and gives them strength and vigor. In this way it goes right to the bottom of all nervous troubles and removes the cause.

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THIS CARD APPEARS EVERY OTHER WEEK



## PRAYER-MEETING TOPIC

## Our Resources in Service

Sunday, April 22

REV. MATTHIAS S. KAUFMAN, D. D.

## DAILY BIBLE READINGS

April 16. All need supplied. Phil. 4: 19  
 April 17. God's strength displayed. 2 Chron. 16: 9.  
 April 18. Providence helping the righteous. Psa. 37: 23-25.  
 April 19. The promise of our Lord. John 14: 12-14.  
 April 20. Courage and confidence. Isa. 41: 10-13.  
 April 21. All the promises of God. 2 Cor. 1: 20-22.  
 April 22. Topic—Our Resources in Service. Matt. 7: 7, 8.

Our ability to do and to dare is determined largely by the sense we exercise in keeping in touch with the supreme Power. There is much good seed to be sown and many ripened sheaves to be garnered. There is poverty to be relieved, and wealth to be subordinated to high ends. Ignorance is to be banished and learning disseminated. This big old world is fairly enveloped in wants and cravings. Who can bring to it succor and relief? They who know how to avail themselves of the true sources of service; they who have been fed by the bread of life may feed others; they who have found the wells of salvation and have slaked their spiritual thirst, may lead others thereto; they who have been healed by the Great Physician may introduce others to Him.

## Divine Magic

Using rightly what ability we have, no matter how small, works wondrously to our advantage. It is like a celebrated well near Pittsburgh, said to be the deepest well in the world. It was a great commercial success when it punctured the earth only a few feet below the surface, yielding gas and oil in large quantities. But the company owning the plant decided to dedicate it to science. Accordingly Prof. William Hallock, of Columbia College, was invited to conduct there a series of investigations. It was pushed away down, down, deeper and deeper, the gas found near the surface being utilized to operate the immense engines which did the drilling. It was sunk to a depth of two hundred feet, the resources at hand being available for the wonderful results achieved. It demonstrates the vital truth that unto him that hath, and improves what he has, more will be given.

## Tools

1. Sincerity, deep and genuine. This is fundamental.
2. Actual and abiding interest in people—all people.
3. A practical desire to be helpful.
4. The conquest of self sufficiently to use it wisely.
5. A habit of alertness for opportunities.
6. Sympathy which reveals itself in deeds.
7. A love for doing good.
8. An enthusiasm for helping Christ carry out His great plans for the salvation of the whole world.

## Supplies

These are inexhaustible. They are found in God, and are to be made available in real service through earnest prayer. These can be had for the asking by any one who will use them aright in the kind of service which blesses humanity.

## The Warrant

"My God shall supply all your need according to His riches in glory." Amidst all the varied activities of hand and foot and brain, how restful should be our souls in such a guarantee as this! Not one real need can be overlooked.

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Spring Term will open March 27, 1906.

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#### Editorial

Continued from page 455

age, the first engineer employed by the U. S. Navy, who remembers the "Fulton." Little Miss Katherine Olcott, the nine-year-old daughter of the president of the line, dashed a bottle of spring water against the "Hudson's" stem as the hull began to move into the river, but the pretty sentiment was spoiled by the act of the proprietor of the ship-building yard, who officiously broke a bottle of wine over the hull. For that matter, we could wish that all bottles of wine in America were similarly smashed.

— Rev. Jacob Finger, who was elected to elder's orders, last Thursday morning, by the New England Conference, is a remarkable product of Christianity and Christian schools. Born in Russia, of Jewish parentage, he early became a Christian. By good fortune he made his way to Madison, N. J., and found work in the home of the late Dr. Samuel F. Upham. Here he became interested in getting an education, and went to Hackettstown to prepare for college. He took his A. B. from Syracuse in 1900, and graduated from Drew Theological School in 1902. He then took one year of post-graduate work at Hartford. While at Drew he took his A. M. from New York University, and during all this school work he has made a specialty of Semitic studies. Mr. Finger is transferred, by Bishop Moore, to the Idaho Conference, and stationed at the important Baker City Church, Oregon.

— One of the rarest and noblest of men, formerly connected with the staff of the *Interior* and the *New York Observer*, has passed away in the person of Major Henry M. Robinson, who died suddenly, April 8, entering glory literally with a song on his lips. Major Robinson fought bravely on the side of the North in the Civil War, and latterly became widely known through his book on "The Great Fur Land," dealing with life in the Hudson Bay region. He was a man of great culture, self-effacing and unassuming, and, better than that, was profoundly religious. Such men, representing

the highest type of Christian culture, are a most valuable asset in society.

— Rev. George H. Spencer preached at the Methodist church, Newton Centre, on Sunday, two excellent sermons, which were highly appreciated by his old parishioners. :

— We are gratified to announce that Rev. Dr. Franklin Hamilton will repeat his illustrated lecture on India and Ceylon at First Church, Temple St., this city, the evening of April 18.

— Rev. Dudley Chase Abbott, pastor of the Methodist Episcopal Church at Lisbon, Maine, and Miss Jennie Ebertine, daughter of Mr. and Mrs. Charles Worden, of Rye, N. Y., were married at the bride's home, Wednesday, April 4.

— Monday, April 9, marked the fiftieth anniversary of the sailing of Dr. and Mrs. William Butler for India. At the Monday forenoon session of the New England Conference Mrs. Butler, being present, was introduced to the Conference and heartily greeted.

— Last Sunday Bishop Goodsell rededicated the renovated East Harwich Church (Rev. J. S. Bell, pastor), preaching the sermon in the morning. The evening discourse was by Dr. M. D. Buell, of Boston University. A detailed account of the services will appear later.

— It was expected that Rev. Dr. John Reid Shannon, the distinguished preacher of Centre Church, Malden, would be an ideal host for the New England Conference, and so it proved. He had already made a large place for himself in our hearts, but his sympathetic and pervasive brotherliness during the entire session attached us more deeply to him.

— The illustration of the group at Bishop Haven's grave was made from an excellent photograph taken by Mr. J. R. Dean, one of Malden's goodly Methodists, brother of Rev. George B. Dean, of St. Paul's Church, Lowell. The photograph was made at the last minute, at the urgent request of our efficient representative, Rev. G. F. Durgin. Copies of the same can be secured of the artist, if desired.

— With the exception of \$5,000 bequeathed to the Methodist Episcopal Church at Sagamore for the maintenance of preaching, and \$2,000 to the Sagamore Cemetery Association, the \$10,000,000 estate of Edwin C. Swift, the Chicago meat packer, who died last week in Boston, is either left in trust for the continuance of his varied business enterprises or given outright to relatives and others, who are apparently old employees or business associates.

— Between 20,000 and 30,000 members of the Salvation Army celebrated Gen. Booth's 77th birthday at the Crystal Palace, London, April 7. The General, who is in such splendid health that he is arranging to start on a tour of Japan by the way of Siberia in October, addressed his enthusiastic followers and announced that the collections in the United Kingdom as the result of the Salvation Army's "self denial week" had almost reached the splendid total of \$500,000.

— Bishop Moore's presidency of the New England Conference was cheery, conciliatory and successful. With trying and difficult problems from the first, his imperturbable good nature was never ruffled, and he steered the Conference safely through all threatened storms. He was genial, brotherly, always helpful, and won the admiring and affectionate consideration of all. Mrs. Moore and his daughter, who are with him, receive everywhere a hearty welcome.

— We are very happy to receive from the Western House a volume from the pen of Rev. Dr. F. J. McConnell, of New York Avenue Church, Brooklyn, entitled, "The Diviner Immanence," which will have early attention in our Book Table.

— Rev. Dr. William Henry Meredith, of Lynn, did not take a pastoral charge at the Conference, he having decided to spend a year, mostly in England, where he will study, on the ground, the great city missions, forward movements, and settlement work. He will also pursue studies in Oxford University, returning in time, before next Conference, to give his special lectures to the students of the School of Theology of Boston University. Dr. and Mrs. Meredith expect to sail from Boston on Tuesday, April 17. Their English address will be 19 Fremantle Square, Bristol, England.

#### BRIEFLETS

Fitness for immortality is proved by our devotion here to things that are immortal.

The Resurrection Angel on the cover of our Easter Number this week is a detail from the painting by Pfannschmidt.

A cablegram to Dr. A. B. Leonard announces that the formal celebration of the Jubilee of Methodist missions in Southern Asia will be held at Bareilly, India, Dec. 20, 1906.

Apropos of the length of pastorates in the different denominations, these striking facts are given: A Methodist minister who has served one church conscientiously for five years, just closed, in one of our suburbs, has witnessed the following changes: In the five years the two Unitarian churches in the town have, each, had two ministers; the Protestant Episcopal, two; the Baptist, three; and the two Congregational, three each. That is, the Methodist minister, under the itinerant plan, has possessed from two to three times the staying power of his ministerial colleagues. How is that?

Bishop J. M. Tauburn, in a note just received, says: "Our India Jubilee collection is to be taken in all the Methodist churches of the country on Sunday, May 13. Do not let your readers forget it." We most earnestly hope that not one church in our patronizing Conferences will pass this fixed date without presenting this cause for an offering. Read up on India, and present that wonderful mission with the splendid beginning made by our own Dr. and Mrs. William Butler.

At the recent conference in Hartford Theological Seminary concerning candidates for the ministry, Prof. Caleb T. Winchester, of Wesleyan University, said: "The pew has no right to demand eloquence, oratory, brilliancy, from the pulpit; only one thing we do demand — that the truths the preacher ministers to us shall be his own, tested by his own experience. We do not want him to preach us probable opinions, his own, or any one's else; we do not want him to preach his reading to us. We want the word that, whether novel or profound or brilliant, or not, is vital, not second hand. This kind of message will make its own speech, real, original, and, whether eloquent or not, in any case not hollow and conventional. Such a message, from such a man, every Sunday, is, perhaps, the highest service any man can render another in this world."